SOME OBSERVATIONS AND ANNOTATIONS

Upon the

Apologeticall Narration,

Humbly ſubmitted to the Honourable HOUSES of PARLIAMENT;

The moſt Reverend and Learned

DIVINES

OF THE

ASSEMBLY,

And all the *Proteſtant Churches* here in this Iſland, and abroad.

LONDON,

Printed for *Chriſtopher Meredith*, and are to be ſold in *Pauls* Church-yard at the ſign of the Crane. 1644.

THese judicious OBSERVATIONS, and ANNOTATIONS upon the *Apologeticall Narration, humbly ſubmitted to both Houſes of Parliament*, as being at this time neceſſary and ſeaſonable, for the Vindication of all *Proteſtant Churches*, defending of the *Authoritie* of *Parliaments*, and *Synods*, and *Prevention* of *ſad Diviſions* amongſt our Selves, (though I reverence the Perſons of the Apologiſts, yet) I approve to be impreſſed.

James Cranford.

SOME OBSERVATIONS AND ANNOTATIONS

Upon the

Apologeticall Narration,

Humbly submitted to the Honourable HOUSES of PARLIAMENT;

The most Reverend and Learned

DIVINES OF THE ASSEMBLY,

And all the *Protestant Churches* here in this Island, and abroad.

LONDON,

Printed for *Christopher Meredith*, and are to be sold in *Pauls* Church-yard at the sign of the Crane. 1644.

SOME
OBSERVATIONS
AND
ANIMADVERSIONS
upon the
Apologetical Narration
Humbly Submitted to the Honour-
able Houses of PARLIAMENTS
By the most Learned and Learned
DIVINES
OF THE
ASSEMBLY
And all the Protestants (Lovers Here
in this Island, and Abroad.

Printed for Christopher Wilkinson and are to be Sold at
1689.

TO

The Right Reverend, and Learned

DIVINES,

THE

AUTHORS

OF THE

Apologeticall Narration.

Right Reverend and dear Brethren,

THE high esteem I have ever had of your Persons, and the great holinesse of your lives (desiring ever to be such my self, as I esteem you to be, except onely in your particular opinions, wherein ye dissent from all Protestant, yea, all Christian Churches in this World) had almost hindered me, from the publishing of these Considerations upon your Apologeticall Narration; esteeming, That it was not for any particular man, such as I am, to oppose himself to such a number of grave Divines, of so great learning, and so apparent Pietie: But on the other part, considering, that you, as my self, are but men, subject to humane frailtie, that ye know but in part, and consequently

ſequently may erre in part, I thought, that this, which is in queſtion betwixt you, and all the Churches in the Chriſtian World, might be a part of your aberration in part, and of that which we know in part; And upon this conſideration, eſteemed it no leſſe a part of my dutie, and Chriſtian libertie, as a man, to oppoſe my ſelf to five men, then for five men to oppoſe themſelves to the common opinion of five hundred thouſand, to ſo many learned, ſo many holy Divines, hundreds, and thouſands for one of you, no wayes inferiour to the learnedſt, and beſt amongſt you; And not onely to particular men, and Divines, but to ſo many, yea and thoſe the moſt pure, and moſt Reformed Churches of the World, amongſt whom there have been found ſo many thouſands who have ſealed Chriſts Truth with the loſſe of their goods, impriſonment of their bodies, by the exile of their Perſons, yea, with their deareſt blood, and lives, who if they wrought not miracles, at the leaſt God declared his Almighty Power in working miracles about them, and upholding them; (Men of ſo great worth, that the world was not worthy of them: And howſoever theſe Motives be great, yet wrought they not ſo much upon me as this, That I am perſwaded in my conſcience, that your opinion of Independency, &c. if it were admitted (pardon my expreſſion till I be better inſtructed by you, or ſome others) could not but prove the root of all ſort of Schiſme, and Hereſie, and conſequently the utter overthrow of Chriſts Univerſall Militant Church here upon Earth. Beſides all theſe conſiderations, I had many more, and amongſt the reſt, your hard expreſſions againſt them that love, and pity you, your apparent reſolution in deſiring a Toleration *of your Religion, and conſequently of a Separation from our Churches, which howſoever they have power to hinder you, yet condeſcend to be ſuppliants to you, that you will entertain union, and communion with them. I may adde*

to

to all these your undervaluing of the Parliaments great Favours towards you; for ye know, Brethren, how they (notwithstanding all this, and your former Separation from all other Christian Churches) having taken to heart your hard usage in those evill times ye speak of, (howsoever in respect of your number ye be very few, yea hardly the hundreth part, yea not so much as one part of the Divines of this Kingdom, in respect of your Separation) invited you most lovingly to be Members of this present Assembly of the most learned, holy, and reverend Divines of both Kingdoms; whereof, had not they given you the capacity, ye had been altogether incapable: And not onely that, but also having resolved to send two Divines from hence with their Commissioners to Scotland, *they honoured one of you with this high favour (the greatest they could confer upon you at that time) and so in effect did honour you with the half of the honour, which belonged to all the Divines of the Kingdom; And yet notwithstanding all these great testifications of so great, and tender affections towards you, ye five men, five Members of the Assembly, (by whose Counsell, and Instigation, or upon what Motives we know not) joyned your selves in a particular* Combination, *without the knowledge of either Parliament or Assembly, to draw up and publish unto the World an* Apologeticall Narration, *as ye terme it, containing in effect, (howsoever ye name it) a singular desire of Separation from them, that so cherish you, with some unworthy Nick-names, ye put upon them, who stile you by no worse names, then Brethren. By such proceedings, what else have ye done, but erected an Assembly in the Assembly, a particular Assembly in a publike Assembly, by private Authority against publike Authority, taking private Resolutions against all publike Resolutions, whatsoever might be concluded either in Parliament, or Assembly; and in one word, an Assembly*

bly to overthrow the Assembly? These reasons joyned together with sundry others, made me to think more then I say, and to suspect that ye would say more then ye say. And therefore, laying all particular affections aside, I resolved my self to publish these following Considerations, *and* Annotations *upon this your* Apologeticall Narration ; *which truely I do not out of any spleen against you (God knows it) for never one of you, ever offended me ; yea, I may say, that I love you all from my heart, and that in writing of this, my soul is, as it were, rent in two parts, my understanding carrying it one way, and my will another ; Christs verity forcing the one, and your singular piety alluring the other : But I must conclude, That it is better to follow God then man, what ever he be, or may appear to be ; and that the will, that is but a blinde facultie, must let it self be led by the light of the understanding, which is the eye of the soul. And as I write not out of spleen, so may I atteſt him, who seeth all things, that I do it not to gain any mans affection, or favour, much lesse in hope of any other worldly ends ; and that if I did it to gain any mans love, or friendship, I am as much desirous of yours ; as any others : No such ends moved me : But if I have any knowledge of my self at this present, at the writing of this Answer (which yet I know is not such as it should be) I may say, That my main aym has been Gods glory, and the edification of weak Brethren, who may have been misled by your most learned Discourse ; esteeming, that during the rest of my Pilgrimage, which cannot be long, having no other thing to do, I shall do well to do this, and so improve my Talent to his glory, the Edification of his Church, and the Salvation of my own Soul, and so I remain*

Your very loving Brother in Christ,

A. S.

Some

Some Generall CONSIDERATIONS Upon the *Apologeticall Narration.*

I.

WHether in any Eccleſiaſticall or Politicall Aſſembly of the Chriſtian World, wherein things are carried by plurality of voices, it be ordinary for any inconſiderable number thereof, to joyn in a particular combination among themſelves; and therein to take particular reſolutions, to publiſh them unto the world; and ſo to anticipate upon the reſolutions of the whole Aſſembly.

II.

Whether in taking ſuch reſolutions, they ſhould not conſequently reſolve themſelves to quit the Aſſembly, and to appear as Parties? And if any man or men ſhould do ſo, either in this Parliament, or this Aſſembly; if a connivence at ſuch a matter ſhould not be reputed for an act of great favour, love, and extraordinary tender affection towards them?

III.

Whether such an inconsiderable number, in so doing, may not be refused by the parties, as incompetent Judges.

IIII.

Whether this Apologeticall Narration *was necessary, when ye* found the calumnies, mistakes, misapprehensions of your opinions, and mists, that had gathered about you, or were rather cast upon your persons, in your absence, begin by your presence again, and the blessing of God upon you, to scatter and vanish, without speaking a word for your selves or cause? *And if the honour the Parliament shewed you, in calling you to be Members of the Assembly, was not sufficient enough, to justifie your persons from all sort of aspersions and calumnies, without any Apology? Whether after the dissipation of such Clouds, and such a justification, this Apology was rather necessary, then before, when ye were under the cloud, and not justified?*

V.

Whether this your Apologeticall Narration, *wherein ye blame all Protestant Churches, as not having* the power of godlinesse, and the profession thereof, with difference from carnall and formall Christians, advanced and held forth among them, *as among you, be seasonable, when the Church of God and this Kingdom stand in need of their Brotherly Assistance; and particularly of that of the Scots (against whom it is commonly thought to be particularly intended) who at this very time so unseasonable, according to their duty, hazard their Lives and Estates for Gods Church, all this Kingdom, and you also?*

VI.

Whether (as it is observed by sundry men of learning, and as ye have noted your selves) ye should not have done better, to have set down your opinions by way of Theses, and so manifested unto us, wherein ye agree, or disagree with us, or from us? the Brownists, Anabaptists, and these whom ye pretend to hold the same Tenets with you, in old and new England, *and the Netherlands, then in a Rhetoricall and Oratorius way, endeavour in the most part of your Book, to publish your great Sufferings, and extraordinary Piety, and so to move us all to compassion, and ravish us into admiration, as if ye meant rather to perswade, then to prove them?*

VII.

Many alſo are very deſirous to know, whether this Apologeticall Narration *publiſhed by you five alone, be publiſhed in the name of you five alone, or of all thoſe alſo, or a part of thoſe, whom ye pretend to hold your Tenets? to the end we may know in what eſteem to have it. And if in the name of you five onely, the Penners and Contrivers thereof; Whether ye five can arrogate a power unto your ſelves, to maintain theſe Tenets, as the conſtant opinion of all your Churches, having no generall Confeſſion of their Faith thereabout? If in the name of all the reſt, we deſire ye would ſhew your Commiſſion from all your Churches, by what authoritie ye do it? Or if ye do it without Commiſſion and Authoritie from them, if that be not to aſſume unto your ſelves a greater* Authoritative power, *then that ye call Presbyteriall? yea, then ever was the Epiſcopall?*

VIII.

It were alſo not amiſſe ye ſhould declare, Whether ye deſire a Toleration for you five alone in your Religion, or for all the reſt? Item, *If a Toleration in publike, in erecting of Churches apart? or to live quietly without troubling of the State? as for the laſt, appearingly, ye may have it unſought; but for the reſt, the Parliament is Wiſe enough, and knoweth what is convenient for the Church of God and the State.*

IX.

And becauſe your whole draught of this Book tends evermore unto a Toleration, *and conſequently unto ſome Separation; I would willingly know of you? What things are to be tolerated, or not tolerated in Religion? not in private perſons, but in Conſociations? And particularly, When the whole Kingdom is joyned in one Religion? What ſort of new Conſociations of divers Religions, it may in good conſcience tolerate and receive into it?* Item, *Upon what ground Churches may, in good conſcience, make Separation from other Churches, that deſire Union and Communion with them? Whether they that aym at a Toleration and Separation, be not rather bound to tolerate ſome ſmall pretended defects, not approved by thoſe from whom they deſire to ſeparate themſelves; (and eſpecially, when they that are ſo deſirous of Separation, are not preſſed to be Actors in any thing againſt their conſcience) then to*

separate themselves from a Church, that testifies a great desire to reforme the defects, pretended to be in it? Whether it were not better for them, that aym at Toleration and Separation, to stay in the Church, and to joyn all their endeavours with their Brethren, to reforme abuses, then by Separation to let the Church of God perish in abuses? Whether they do not better, that stay in the Church to reforme it, when it may be reformed, then who quit it, for fear to be deformed in it?

ANNOTATIONS
Upon the
INSCRIPTION
Of this Book
[*An Apologeticall Narration.*]

ALL Apologies presuppose some Accusation, which here appears none; or if it be intended as an Apologeticall answer to what hath been written against your Opinions; it comes very short, weak, and slender, and no way satisfactory to their Arguments.

Neither is it a meer Apologeticall Narration, but also a grievous Accusation against all our Churches, as destitute of the power of godlinesse, *&c.* So it is a mistake in the very Title of the Book, which is either untrue, or inadœquate to the subject whereof it treateth.

[*Humbly submitted*] So humbly submitted *to the honourable Houses of Parliament*, as if they submit not themselves to your desires, in granting you a Toleration (for any thing I can see) ye seem no wayes minded to submit your selves to theirs. It seems also very probable, That being Divines, ye should rather first have consulted with the Assembly of Divines, your Brethren, then so *ex abrupto*, gone to the Civill Magistrate,

that

that arrogates not to himself, any directive power in matters of Religion: This should have testified more Brotherly and Christian Charitie, then here it does of politicall humilitie: And it is more convenient to the spirit and power of godlinesse; that the spirit of Prophets, in such matters, should be subject unto Prophets, then unto the spirit of the Civill Magistrate; who, for this effect, hath convocate an Assembly of Prophets, and would not undertake it himself. So this is a submission, That this *most just and severe Tribunall, and most Sacred refuge, and Asylum of mis-judged innocence*, requireth not of you.

[*By Thomas Goodwin, &c.*] We have hereupon already expressed in the Epistle, and in our seventh observation, what many Learned and good men desire, and what may be their judgement hereupon about you five.

Pag. 1. *Now Members of the Assembly of Divines*] and this also we have touched in our Epistle, and upon [*humbly submitted.*]

Notes upon the first Page.

Sect. 1.

Our ears, &c.] Here beginneth this Apologeticall Narration; which, from this unto the ninth Section, Page the fifth, hath little or nothing materiall, touching the questions in controversie betwixt our Brethren and us: Onely it containeth a Narration of their godly wayes, whereupon they have never been challenged by their Brethren, that ever I could hear of.

[*filled with exclamations*] What can be these exclamations or exclamators, we know not, and therefore answers not.

Sect. 2. *And now, &c.*] It may seem very probable to reasonable men, 1. That it should have been more seasonable, *To have made this appearance into publike light*, before your entrance into the Assembly, then so many Moneths after. 2. Before your Brethren, in submitting your spirit of Prophets unto that of

the whole Assembly, then in this extraordinary way, unparalelled by any like unto it in the world. 3. To have sought of them a Testimony, then after this way, to take it at your own hand, and give it unto your selves.

[*lain under so dark a cloud*] Ye avow hereafter, that it is vanished away; so ye lose your pains, in taking away a cloud, that is no more: See our fourth observation.

[*The Supreme Judicatory, severe Tribunall, the most Sacred Refuge, and Asylum for mistaken, and mis-judged innocence.*] The Parliament indeed is all this, in civill causes, but it pretends no *directive power in matters of Religion, by teaching, or preaching, or judging of controversies of Religion*; nor any *executive power, that is intrinsecall unto the Church*, as in the Vocation, Deposition, and Suspension of Ministers, in Ecclesiasticall Censures, in Excommunication, *&c.* which are meerly spirituall; but onely an *executive, coercitive, and externall power*; *which is not in, but about the Church, and for the Church*, whereby it compelleth refractory men to obey the Church: And this authoritie belongs actually, and in effect, in *actu exercito* (as they say) *& jure in re*, to true Christian Magistrates; but to others potentially, *in actu signato*, and *jure in rem* onely, till they become true Christians. In vertue of this Authority, when Parties pretend to be offended by the Church, or if the Church judge any thing amisse, he may command the Church to revise and re-examine its judgement, and to reforme it, if it containeth any thing amisse. And in this sense, *Constantine* the Great, refusing an unjust and exorbitant power, that the Counsell gave to him, said very wisely; *Vos in Ecclesia, ego extra Ecclesiam Episcopus*, For he was no Ecclesiasticall Minister, Overseer, or Controller, but Gods Minister in the State, for the weal of his Church in the State; which was not formally of the State, howsoever materially it was in the State: Wherefore if your meaning here be, That the Parliament should judge of the questions in debate, betwixt you and your Brethren; ye go against the Parliaments intention, which esteeming it self, to have no calling of God thereunto, very wisely did convocate an Assembly of Divines to that effect: Neither beleeve I, that ye will grant unto it and the Assembly both, such an authority;

or

or if ye grant it, I doubt, if ye will submit your selves unto it: And indeed, to grant them such a power, were nothing else, but to joyn your selves with the Arminians, who granted it to the Civill Magistrate, when they thought to have had him for them; and afterwards repented themselves, when they found him against them.

Sect. 3. *Pag.* 2. [*The most, &c.*] To this Paragraph I have nothing to say, but that it is the judgement of many very judicious and godly Divines, That a Pastour is bound to stay with his Flock, so long as he is not pressed to be an Actor in any thing against his conscience; which many good men have done in this Kingdom, and in so doing upheld many others.

Sect. 4. *Pag.* 2. [*Neither, &c.*] Here I note two things. 1. Ye call other Churches, your Neighbour Churches; if so, they are your sister Churches; And then how is it, That ye will not admit all the Members of their Churches, unto your Communion, at the Table of the Lord? Will ye, or dare ye, communicate with them, or not? If ye dare, how dare ye not admit them all unto your Communion? If ye dare not, how can ye hold them for Brethren, with whom ye dare not eat or drink, at that spirituall Feast of Brotherly Love and Charity? 2. Ye tell us, That for fear of violence and persecution, ye made choice of a voluntary exile. If this be said to excuse your departure, I have nothing to say; But if it be to blame them, that notwithstanding all persecution, remained in their stations, I remit the Reader to the third Section: onely I adde this, That they, who notwithstanding their personall persecutions remained in their Stations, in confirming others, are no lesse to be commended then ye: Neither is the Souldier lesse valourous, that standeth by his Colours, fighting constantly, and courageously to death, then he that leaveth them, flying away, upon any imminent danger whatsoever, whatever his affection be unto the cause: And if they all had fled away, what might have become of the poor Church of God in this Kingdom? it might been, that ere now, *Impius hæc tam culta novalia miles haberet, Barbarus has segetes.* Praised be God, that it pleased him in his mercy to uphold those men in these dangers, that they might be a means of upholding the Members of his Church here.

here. Yea, who knoweth, if in such corrupt times, many things were not rather to have been tolerated, which then could not be amended, then their Stations to have been deserted, so they had not been Actors in ill doing? Neither was the *watchfulnesse* of those *times* so great, but that many good men might enjoy, and enjoyed in effect the Ordinances of Christ. And howbeit it had been so; yet was it not necessary therefore to make a Schisme, in quiting the Communion of all other Churches abroad. Many Divines hold also, That the Minister of Christ ought not to fly away for his *personall persecution*, but for that onely *of his flock*.

Sect. 5. *pag.* 3. [*This being, &c.*] In this and the next Section, ye seem to come to the question in controversie, *viz.* Unto Ecclesiasticall Government; but it containeth nothing probative of your opinion, but onely narrative of your *enquiry*, and holy proceedings therein; which ye willingly desire to perswade, that it has been the most holy that could be found by *flesh and blood, in any juncture of time that may fall out*, as wanting no helps that could further it, and having no impediments that could hinder it. Your helps were first, Gods Word; Secondly, The Discipline of the Reformed Churches; Thirdly, That of the Non-Conformists; Fourthly, That of *New-England*; Fifthly, The example and president of the Shipwrack of the Brownists; Sixthly, The reason ye had to be true to your consciences. The impediments or hinderances ye could have, were, first worldly temptations; secondly, aymes; thirdly, education; fourthly, engagement to other Churches, from which all ye were free. But this Enumeration is imperfect; for the grace of God which is the principall help, without which we can do nothing, is here omitted. But let us examine them all according to the order that ye have set them down.

[*We lookt upon the Word of Christ, as impartially, and unprejudicedly, as men made of flesh and blood are like to do in any juncture of time, that may fall out.*] This is much; As for us Brethren, being but men made of flesh and blood; we know that we know but in part; that we do but in part the good, we have power to do; for we have power to do more good

then

then we do, that we may omit much evill, that we do; that of both we know very little, in respect of that we know not, *For the heart of man is deceitfull, and who can know it*: And as for others, we know much lesse then of our selves, not knowing their hearts, temptations, ayms, intentions, or their sins, repentance, backslidings, their falls, or uprising; but least of all of men possible in *junctures of time to come, that God can create*; for what know ye or we, Brethren, what may be? And therefore, we dare not be so bold, as to compare our selves with others in time present; much lesse with those that be possible *in junctures of time to come*, in esteeming our selves as good, or better, then they may be: And therefore, I esteem that your comparison proceedeth rather of flesh and blood, then of the spirit of God. We wish indeed, we were the best of all men, but we esteem not our selves the best; Oh, that we might be but in the number of good men. We wish, we could say as much as ye; but again, we dare not, being conscious of our own infirmitie, that we are but flesh and blood.

But ye seem to prove it, by removing of hinderances, as first, *Of Temptations of the place ye went unto, your condition and company, which left you as freely to be guided by Gods Word, as the Needle toucht with the Loadstone is in the compasse.*

But this is an imperfect Enumeration of Temptations: It containeth onely some externall, and yet not all, as those, that proceed from the Divell, and omit internall Temptations, whereof ye purge not your selves sufficiently: But left that company you in such a condition? Medled it self no more in a businesse of so great consequence, in establishing a new Government, to which it was to submit it self? Did it so let it self be led by the nose? Had it no more interest in the businesse? It is too much: Onely I adde, it is one of the greatest Temptations, that a man can fall into, to esteem himself without Temptations; and that such a man, in such a case, should not need to say, *Lead us not into Temptation*: And was this no Temptation, that ye went out of your Countrey with some miscontentment in it; that ye found your selves so consociated, that ye might frame your Government to your present estate and condition, as was requisite in such a company; that

ſhuning too much one extremitie, becauſe of your ſufferings, ye ſhould preſently run into the other. Neither was this extravagant power a ſmall temptation, *Nunquam ſatis fida potentia, ubi nimia eſt.*

[*We had* (ſay ye) *of all men, the greateſt reaſon to be true to our own conſciences in what we ſhould embrace.*]

This Brethren cannot be ſaid, without a high eſteem of your ſelves, and great undervaluing of others: Have not other men as good reaſon as ye, to be true unto their conſciences, ſince they are all bound under the pain of eternall condemnation to that duty? What greater reaſon then this, can ye have? Have not theſe (whom ye call Presbyterians) who were condemned to death, for that Diſcipline, ready to be executed, who afterward were exiled into forraign Countreys, wherein they ended their lives; who were men of no leſſe learning, abilities, and holineſſe of life, then any of your profeſſion, had they not (I ſay) as great reaſon to be true to their conſciences, as ye can have?

Afterward in this Paragraph ye remove all ayms and ends, that might make you byas. [*We had* (ſay ye) *no new Common-Wealths to rear, &c.*] As much may all Schiſmaticks ſay; Neither can every man have new Common-wealths to rear; neither can theſe of *New-England* ſay ſo: And as for you five, your number was too ſmall; and howſoever, ye had not Kingdoms in your eye, yet had every one of you, one in his heart, to ſubdue: *Tunc omnia jura tenebis, cum poteris Rex eſſe tui: Hoc regnum ſibi quiſque dat*: This is a Kingdom, which every man by Gods grace, may take and give to himſelf, without any materiall Arms, or Armies: And howbeit, ye have no State ends, nevertheleſſe, as ye have very many good men, ſo have ye very many good States-men among you, yea, more then thoſe that maintain Presbyterian Diſcipline in regard of your number: But what Republikes had the Proteſtants in *France* or *Scotland*, to rear, or worldly Kingdoms to ſubdue more then ye?

Your *mould* (of Church Government) *will be coexiſtent* (ſay ye) *with the peace of any form of civill Government on earth*] that may be true of yours; but not of ours; for it cannot comply with that of the Turks; and we confeſſe ingenuouſly,

that

that for any thing we know, yours will comply a great deal more with State, and State ayms, then ever S. *Peter*, S. *Paul*, or we could do; howsoever, ours submitteth it self willingly to all sort of just Government, that is of God. Neither requireth the Parliament any thing more of the Church of God.

Howbeit, ye had *No preferment or worldly respects to shape your opinions for*]; yet praised be God, your Ministers have no want, but as great abundance of worldly means, as any of your Brethren that stand for Presbyteriall Government. But what preferment or worldly respects, could *Calvin* or *Beza* have had, who for the puritie of Doctrine, and of Discipline, introduced this Presbyteriall Government, whereby both themselves, and all they that should thereafter professe the Gospel, were deprived of all hopes of future preferment, and worldly respects? What preferment or worldly respects could they have, that refused them, when they were offered unto them, and prefer'd death and perpetuall exile, before good fat Bishopricks? We know King *James* his round answer, when some asked him, wherefore he preferred not good men to Bishopricks in *Scotland*? *The Divell an honest man* (sayes he) *will accept them.* And what greater preferment have they, who at this present travell to bring in Presbyteriall Government? Are they richer then before they were? Are they to be in greater places, then Ministers of the Word? Truely I may say something that I have seen: Some of them sundry times, so exhausted their sickly bodies, with pains in this Cause, that sundry times they lost their health, and fell sick; but for worldly profit and preferment, I never heard of it.

How great a fortune made *Calvin* with it? Who as it is known, and faithfully related by those who did write his life, sundry times refused worldly means, in a very fair, and honourable way offered unto him; and whose Inventory after his death, hardly could amount to 40 pounds?

We had (say ye) *nothing else to do but simply and singly to consider how to worship God acceptably. Answ.* So much may many others say. But most truely, may as much be said of our first Parents in Paradise, yet they gave themselves some other thing

to do? Besides all this, ye are too peremptorious, ye five, to speak in the name of all the rest; for howsoever, every one of you, may answer for one, *viz.* for himself; yet can none of you, nor ye all, answer for all those of your profession, since their hearts are unknown to you, and ye have no warrant from them.

Sect. 6. pag. 4. We were not engaged by Education, &c.] And yet it is a blessing of God, by Education to be engaged to good, and bred in a true Doctrine and Ecclesiasticall Discipline: Neither esteem I, that it was a curse to the People of God, to have been bred in his Covenant: Neither think ye it, a curse to yours, to have been bred amongst you.

Ye suppose that other Reformed Churches, might not see in all things: So suppose we of you, and that with greater reason, being but five men, not comparable with so many lights of the World, of whom ye make your selves judges.

And yet ye esteem wrong *in esteeming, that their intention was most spent in the Reformation of Doctrine.* 1. For that is indirectly to accuse them of negligence, in reforming of Discipline. 2. Because their Consultations, and Epistles, sent to sundry Churches abroad, testifies the contrary. 3. Because the French travell very much about their Discipline, and have reformed sundry things therein. 4 And have a great many more helps, then ye to frame it, to Gods Word; for it is expresly injoyned, every Church Ruler, to read it diligently: Once every three moneths it is read in their Consistory; and what ever any man findeth defectuous in it, is represented to the Synod, wherein there are so many of the learnedst, most judicious, and holy Divines of the whole Kingdom; by whom after due Examination, by Common-advice, in the fear of the Lord, it may much better be reformed, then by the advice of one Independent Minister, and two or three Ruling Elders in their particular Congregation: And to think that one of you, can see more, then so many learned and Godly men, gathered in the fear of the Lord, cannot be thought without too good opinion of your selves. 5. Besides all this, a good Discipline, may very well be established, by men of lesse holinesse of life, so be it, they have greater abilities; for the gift of constituting a good Disci-

pline,

pline, is not a gift proper to a good man, but to a good Church Officer: it is not *Gratia gratum faciens, sed gratis data*; not a saving gift or grace, that maketh us gracious or acceptable to God, but graciously given or bestowed upon us; not to save our selves, but other men, as the gift of Prophesie; for a man in preaching and ruling, may save others, and damn himself. And a man may be a very good Prophet or Ruler in the Church, if he have the abilities thereunto, and exercise them well; and an ill man, if he let not himself be taught and ruled: So we may say, a man may be a good Citizen, a good King, a good Souldier, or a good Cobler, but an ill man.

Ye grant, that *In Doctrine they had a most happy hand*: but wherefore may ye not judge them, as well to have had an happy hand in Discipline? Was Gods hand more deficient to them in the one, then in the other? Or had they lesse abilities? Or used they not their abilities? What reason rather for the one, then for the other? Had they more Kingdoms to subdue then ye? Or any other politicall ayms? Or greater temptations then ye?

In the same Paragraph, ye propound your Observations: *viz. That that Government, viz. Presbyteriall hath been accompanied with more peace then yours*; and it is very true, for who can tell, how many Schismes and Heresies your Government is subject unto? What Divisions and immortall hatreds it hath bred in *New-England? &c.* 2. If it hath more peace, then it is such, as it should be, and obtaineth its adequate end, which is the externall peace of the Church.

Ye adde, *That the power of godlines had not bin advanced amongst thē, as in this Island.* From whence ye seem to infer, that it is not so good as yours. *Answ.* 1. As for your Antecedent; it is too bold to make your selves Judges of the power of godlinesse in other Churches, and to judge your selves the holiest of all others.

But ye prove it by their own Confession: *Answ.* Brethren ye do not well to take advantage upon other mens Humilitie for to depresse them, and extoll your selves; They do well to think soberly of themselves: So do not ye in esteeming so highly of your selves, and so meanly of them. 2. And the French are very courteous and civill, but the more courteous and civill they be, the more discourteous, and uncivill be ye, that take

advantage by their courteouſneſſe and civilitie, to depreſſe them under your ſelves. 3. They have alſo this defect, that they have too many complements: But they ſay alſo, *Les compliments ne doibvent point eſtre pris au pied de la lettre*, Complements muſt not be taken literally. It ſeems ye have not much travelled amongſt them, or remarked well the faſhion of the Countrey.

But put the caſe, your Antecedent were as true as it is falſe; yet your Conſequence is naught, becauſe of many captions and ſophiſtications it containeth; onely I will touch two, the firſt is *fallacia non cauſæ, ut cauſæ*, a fallacious argumentation which bringeth a falſe and apparent cauſe, for the true cauſe of the effect, or a falſe effect for the true effect of the cauſe; for if there were a greater power of godlineſſe amongſt you, then in other Churches, the cauſe thereof, ſhould not be the fault of the Government, but of the Divell, of thoſe that govern, or are governed; not becauſe your Diſcipline is better then ours, or ours worſe then yours; But 1. becauſe the Divell evermore aſſaults more the true Church, the true Doctrine, and true Diſcipline, then the corrupted Church, her corrupted Doctrine or Diſcipline; to the end, that thereby he may calumniate them all, imputing craftily to the Church of God, to the true Doctrine and Diſcipline, that which ſhould be imputed to himſelf. Or 2. Becauſe that the Governours or Rulers of the Church, put not the Diſcipline duly in execution: Or 3. Becauſe they that ſhould be governed, will not obey the trueth.

3. Put the caſe the Antecedent were true, and there were no ſuch captious argumentation: Yet from hence, ſhould it not follow that Independent, but that Epiſcopall Government ſhould be better then the Presbyterian; becauſe the power of godlineſſe acknowledged by ſtrangers, to be greater here, then with them, was not in *Holland*, or in *New-England*, under Independency; but in old *England*, not under Independent (which hath never here been received) but dependent, *viz.* Epiſcopall Government, that could not endure Independency, but perſecuted it: So Brethren, here according to your faſhion, you prove that which ye intend leaſt to prove, wherein ordinarily ye are very unfortunate: And if this ye prove, it is

another

another Sophiſtication, commonly called *fallacia ignorationis elenchi*, and *μετάβασις*, when ye prove one queſtion or concluſion for another.

Ye had (ſaid ye) *the light of old Non-conformiſts, and their draughts of Diſcipline*: But ye condemned all, as Soveraign Judges, *And that much more commended to us, becauſe* (ſay ye) *they were our own*: Here ye manifeſt a temptation, which ye concealed before.

Ye had the fatall miſcarriages and ſhipwrack of thoſe of the Separation, whom ye ſay, we *call Browniſts*: But ſo call not ye them, becauſe ye ſymbolize more with them, and had rather call us Calvinians, with the Papiſt, then them Browniſts, with us, as they merit; becauſe of the Author of their Sect.

Afterwards, in the laſt part of this Paragraph, ye come to the examples of *New-England, improved* (as ye ſay) *to a better Edition, and greater refinement*; whom ye extoll very highly, in comparing them with *our father Abraham*, and *yet ye ſtood* (ſay ye) *as unengaged Spectators*. So then your Religion in this point was in *abſtractione præciſionis*, abſtracted and ſeparated from all Religion, without all Religion, and to live as Spectators: This your Religion in this point, was very ſpeculative, and if it were in any other matter then that of Religion, we might juſtly ſay, *Spectatum admiſſi riſum teneatis amici*.

We reſolved not (ſay ye) *to take up our Religion, by, or from any part*. Neither could ye, being ſo abſtract from all parties, for ye diſſented from all the World; ye held all the World for parties, and made your ſelves Judges of all the World, till ye had made choice of your new Religion: If this Method in making choice of Religion, be good and honeſt, then all thoſe that are bred in your Religion, ſhould do ſo; which as I beleeve, ye will no wayes grant.

Upon this Section, wherein ye ſo much extoll your *New-England*-men, I muſt ſay ſomething of thoſe that ſtood for Presbyterian Government: And not to inſiſt upon this, how ſome of them, as the Hiſtories relate, had the gift of Propheſie? What miracles, or at leaſt, marvellous things, were done by, or about them, in the time of their Impriſonment, and afterwards, in their Exile for that Cauſe: How God extraordinary

traordinarily poured forth his Judgements upon those that were Instruments of their vexation; and afterward, extraordinarily delivered them, upon their repentance: How some of them, in strange Countries, extraordinarily got the Language of the Countrey in three moneths, so as to be able to Preach: How the people flockt about them in their houses: How powerfully they preached twice a day; which was thought insupportable to humane nature, in respect of *the violence of their action*; and that not for one day, but all the dayes of their lives, to the admiration of many thousands: How the Papists themselves (howsoever ordinarily in their speeches they condemned all *Huguenots* to hell) yet excepted them, because of the holinesse of their lives: How they were never out of Prayers, Meditation or Preaching, as sundry eye-witnesses here can testifie: How all the Priests and Doctors, even the learnedst of them, that were sent to the place where they were, to hinder the conversion of the Papists, were converted themselves: Onely I will say one word of some, who not above four or five yeers ago, undertook a Voyage for a new Plantation in *America*, in as great a Wildernesse, as any of your *New-England*-men, and that with far lesse worldly means, onely for Gods Service; These men, I say, being about the number of one hundred and twenty in one Bottom, and some thousands of miles on their way, it pleased God that a Tempest so violent seized them, as in it they lost their Rudder, spent all their Masts save one, and sprung three Leaks, whereby the water came in in such aboundance, that, notwithstanding their extraordinary diligence at the Pumps, as also their indefatigable pains in lading it out by Buckets, hardly could they save the Ship from sinking under them: And yet in this case, ever hoping against hope, the Tempest continuing, it pleased him, who commands the Windes and Tempests, by the same Tempest to bring them back to the very Port they set out of, and afterwards made them Judges of those that had unjustly judged them; and instruments, with the rest of the Kingdom, for the establishing of the Presbyteriall Government in greater purity there, from whence it was almost cast out. What these mens lives were, the world can with no lesse admiration wonder at, then

then at their wondrous deliverance. And yet for all this, will I not compare *these men with any men in the world, in any juncture of time, that may fall out.* As I honour their gifts, so do I other mens also; but which of them all, be the best men, or most impartiall Judges, he knoweth best, who knows the hearts of all men.

Sect. 7. In this Section, ye give out your judgement of other Churches; and in the next, *viz.* 8°. other Churches judgement of you: I beleeve ye understand those of the *Netherlands.*

Ye acknowledge the Churches under Episcopall Government in *England,* and under Presbyteriall in *France, Holland,* and *Scotland,* for true Churches, and their Ministery, for a true Ministery.

But here I desire, with many others, to know what ye understand by true Churches, and a true Ministery? Whether a *Metaphysicall, Logicall, or a Morall veritie?*

If ye understand that they be true Churches, *Veritate Metaphysica Entis & Transcendentali,* such as *Dú Plessis,* and many of our Divines grant unto the Romish Church; *viz.* That she is a true Church, (as a Pocky whore, is a true Woman) howsoever her flesh be so consumed with corruption, that she cannot live, but must die of it, and that none can touch her, without danger of being infected with her sickneſſe; for she is an Harlot and a Whore, howsoever clothed with Scarlet: We thank you for your favour: Ye hold us in the same Categorie with *Rome.*

If ye hold us a true Church, *veritate logica, and morally,* for a pure Church; wherefore desire ye a Toleration? Wherefore will ye not joyn with us, and communicate, as Brethren, with us?

But ye adde a little after the middle part of this Section, *That ye both did, and would hold, a Communion, with all those Churches, as with the Churches of Christ.*

But what communion is this, ye hold with these, rather then with Papists, Brownists, Anabaptists in *England,* and the Lutherans?

If ye say in Doctrine; that Union is not externall, since ye

 testifie

testifie it not, by your externall Communion in the Sacraments with us; for ye will not admit all those to your Communion, that we admit to ours: 2. Neither will those of *New-England*, whom ye cry up, and extoll so highly, admit those of our Church to their Communion, or to be Members of their Churches, unlesse of late, they have changed their opinion; and ye, and they temporize in conforming your opinions to the times, and commensurate them to Politicall ayms for Toleration. 3. Neither know we, whether they will communicate with us; at least their Writings and Letters, from *New-England*, which heretofore we have seen, testifie no such thing; so that in this ye dissent from them, unlesse they within this yeer, dissent from themselves. 4. By the same reason, ye may communicate with Schismaticks, and men that are excommunicated amongst your selves for their ill life, *viz.* drunkards, blasphemous persons, *&c.* 5. By the same reason ye communicate with some Papists in profession, that beleeve all that we beleeve in Doctrine; 6. And with them all, and all Hereticks in part, because they agree in part, in the Doctrine, with us.

If it be replied, That they with whom they communicate, must also be of good life; I duply, then it is not a meer *Communion in Doctrine*, but in some other thing beside, *viz.* In *good life*. And then 2. If they have both sound Doctrine, and be of a good life; or have Faith, which causes good Doctrine, and Charitie the cause of a good life: Wherefore desire ye a Toleration, to make a Sect apart, or what desire ye more, to make up one Church with them?

But howsoever ye pretend this reall Profession of Communion with us, yet ye overthrow it by your restriction afterwards, *viz. To such as ye know to be Godly, that came to visit you in your exile:* But ye will not admit all the Members of our Churches, but such as ye onely judge, not we, to be Members of our Church.

Ye say in the same Section, *That ye Baptize your Children in our Parishionall Congregations*: Wherefore then will ye not as well communicate at the Lords Table with us all? And if so, Wherefore will ye not likewise admit us all to your Communion?

In the 8. §. [*And as we always, &c.*] In this Paragraph, or Section, ye shew the judgement of forraign Churches concerning you, how *ye both mutually gave, and received the right hands of fellowship*: How they gave you Churches to Preach in, some Priviledges, *a maintenance annually for your Ministers, &c.*] So here in *England* hitherto ye have had libertie to Preach in our Churches, and may have, if ye will, and some of you have some Benefices: But if ye go on, ayming at a Toleration, and consequentlie, at some Separation, as we have shewed, I doubt if ye shall, or should have any annuall allowance at all, or Churches to Preach in, as before you had. Moreover, we know not, upon what grounds ye were tolerated in the *Netherlands*; whether it was not in consideration of your precedent afflictions, hoping that ye might submit your selves to Presbyteriall Government in your own Countrey, if it were well stablisht; or in favour of some Merchants; by publike or private authoritie, Ecclesiasticall or Civill, or other wayes. Onely we say, That many Sects are tolerated there: Neither howbeit ye were tolerated in the *Netherlands*, *Polonia* or *Germany*, where many Religions are tolerated and permitted out of Civill respects, Is it equitable, ye should be tolerated here, where there is one onely Religion professed, and one Goverment, as we shall see hereafter.

In the 9. 10. 11. 12. 13. 14. ye give account of your Practices in publike Worship, Church Officers, matter of Government and Censures, and your directive principles in all this: Hence in the 15. 16. 17. 18. 19. 20. 21. ye infer your Conclusion of Independencie of every particular Congregation. As for the parts of your publike worship, we consent with you.

In your Church Officers, ye acknowledge with us four; *viz. Pastours, Teachers, Ruling Elders, and Deacons.* But ye lash us a little with your Parenthesis about our Ruling Elders. [*With us not Lay, but Ecclesiastique persons, separated to that service.*] Here ye seem to accuse the Reformed Churches in *France*, the *Netherlands*, *Scotland*, *&c.* as if they all esteemed them Lay, and not Ecclesiasticall Persons. If this be your minde, it is a great mistake in you; and we can produce their writings to the contrarie; if not, we know not, to what

end, ye inserted this particular Parenthesis. As ye therefore inserted yours, so do we ours [*but not Preachers, or Teachers of the Word*.] And therefore we desire to know of you, if Ruling Elders have power to teach, as it is maintained by other Independents; and if they Preach or Teach, how they can be distinguished from Preachers, and Teachers? For all Charges receive their unitie, and distinction from their Acts, and Ends: Wherefore, if the Ruling Elder Preach, or Teach, which is the Act, and End of the Preacher, and Teacher, he must have the same Office with Preachers, and Teachers. 2. The Apostle also distinguishes them, 1 *Cor.* 12. Wherefore then confound ye them?

Ye adde in this 9. Section concerning *Excommunication upon obstinacy and impenitency*, this Parenthesis, as worthy of some particular observation, [*which we blesse God we never used*] as if your Churches were so pure, that not one man should deserve it: We cannot say so much of our Churches: Neither can your Brethren of *New-England* say so much of theirs: We know, that some have been Independenters, as we our selves have heard from their own mouthes, that now are become Anabaptists: And whether such men merited it, or not, judge ye: If they merited it, ye have been very partiall, and unjust, in not using of it: So that proceeds not from want of demerits, in the persons to be punished, but of justice in the Rulers to execute it.

Neither do we deny, but a number of very holy persons may be gathered together, who may so carrie themselves for some time, as not to commit any great offence with pertinacie, to deserve Excommunication, if the choice be good. But to say, that it may last long so in Populous Congregations, and in a great number of Churches, ye may tell us this news, when your Churches are multiplied, and become as Populous, and have endured as long as ours. We could tell wonders also of our Churches in some parts, in the beginning of the Reformation: But the question is not, who liveth holiest, but whose Discipline is most conform unto Gods Word?

Your Directive Principles were three. 1. *Gods Word, and*

and the Law of Nature fully known. 2. *Not to make your present judgement, and practise a binding Law unto your selves, for the future.* 3. *In matters of greatest moment, and controversie, ye still chosed to practise safely, and so as ye had reason to judge, that all sorts, or most of all the Churches did acknowledge warrantable, although they make additaments thereunto.*

We agree with you in these principles in generall; and nevertheless we must touch a word in passing, of that, which we observe in every one of them, and in every Paragraph. And first, in the 11. §. about the midst thereof, where ye say, That in Gods Word *ye found Principles enough, not onely fundamentall, and essentiall to the being of a Church, but superstructory also to the welbeing of it, and those to you clear and certain.* We know not what ye call Fundamentall, and Essentiall, unto a Church; for the Essences of things are unknown unto us; Yea, the most part of the Philosophers themselves, who dispute about Essences, confesse, that we know the Essence of nothing, but that onely of man, which they say is *animal rationale*; and yet, in this they dissent, and many say, that this is but an accidentall expression of his Being: If ye cannot then declare us the Fundament, and Essence of the Church, ye are barbarous to us, and speak in a Language, as unknown to us, as unto your selves. § 11. p. 9.

Again, we desire to know, What ye understand here, by the Being of a Church: whether her internall, or externall Being? In Doctrine and Holinesse? or in Discipline? If the first, it is not to the purpose; for we have no Dispute here with you about the internall Being, or Doctrine of the Church, as ye confesse your selves, but about her externall Being, for Discipline; And in this also we confesse our ignorance, that we know not wherein consisteth its Essence or Being; and that we cannot distinguish it well from its Accidents, or Superstructories, till ye teach us; and therefore desire you to avoyd those obscure terms, and to give it us in some clearer.

Ye adde, That they *will serve to preserve your Churches in peace*: whereof ye were not content, *Sect.* 6, saying, That howsoever Presbyteriall Government obtained this end, yet it differenced them not from carnall Christians.

In your third Directory Principle, *Sect.* 13. *Pag.* 11. ye go very ſubtillie to work, by Metaphyſicall Abſtractions, as Philoſophers, in abſtracting their Genericall degrees of Eſſences from the ſpeciall; and their Specificall from their Individuall: For ye take ſome thing, wherein we all conſent; but not all, to the end there may be ſomething, wherein ye diſſent from us all. And ſo did the Arminians in their Confeſſion of Faith, wherein they abſtracted a degree of conſent, amongſt the moſt part of Chriſtians, yea with the Socinians, who deny the Trinitie, and the Incarnation of the Son of God; and left that, wherein they diſſented, as indifferent.

But this cannot hold; For howſoever, that, wherein, ye agree with us, be ſafe; yet is not that ſo *ſafe*, wherein ye diſſent from us all. Neither is it ſafe for ſo few men to diſſent from all the World, unleſſe they have very ſtrong reaſons for their diſſent; and principallie, when the point wherein they diſſent, is not of great importance: For the leſſe it is, the greater is the Schiſme.

Beſides this in this Directory Principle, howſoever ye ſeem to defer, and attribute very much to all Churches, in following their common Practiſes; yet ye give them nothing at all; for ye ſubmit their judgement to your own; and whatſoever, they hold commonly againſt you, ye call it an *Additament*; ſo that ye are not ready in any thing to aſſent with them, unleſſe they firſt aſſent unto you, which is a very prudent, and ſubtle Principle, as well to direct them by you, as you by them.

3. This Principle alſo cannot hold. 1. For in vertue thereof, ye have as well Union and Communion with Socinians, Arians, Anabaptiſts, Papiſts, Jeſuites, and other Hereticks, as with us; (howbeit not ſo much) for ye conſent with them all, in ſome common Principles, as with us: And ſo, as for your diſſent in particular Principles from them, ye may ſeparate and do ſeparate your ſelves in effect from them; ſo muſt ye do from us, unleſſe ye ſhew us ſome other reaſon of Externall Union, and Separation, then yet you do.

Before I quit this Paragraph, or Section, I must pray the Reader to note your subtle way of disputing, how ye chuse some things, wherein you, and we agree, calling the rest Additaments; to the end ye may not be bound to prove any thing. But this subtiltie is sowed but with white thred, so as it evidentlie appears to all men, and will serve you for nothing. 1. For either these Additaments are conform, or repugnant to Gods Word, or indifferent? If conform, wherefore reject ye them? If repugnant, ye are bound to prove it by the Word, how they are condemned by it? If indifferent, ye have no reason to condemn them, or for them, to be such eager Suitors for a Toleration of a contrary practise. 2. *Item*, If that which we have more then these common Principles, be an Additament, what be those, that ye hold instead of them? For ye remain not within the Limits of bare Abstractions, and Precisions, but proceed further to some particular Positive Principles in your practise, for every Negation is founded in some Affirmation, and sin is not a meer Negation of good; but also includeth some thing, Positivelie contrary to good, either Physically or Morally, Really, or by reason.

§ 14. *p.* 11. Ye bring some Instances of this Principle; 1. *About the qualification of the Members of the Church, and promiscuous receiving of good and bad*: And say, That ye chuse the better part, *viz.* the good, and not the bad; which ye suppose to be the practise of all Protestant Churches: So ye must judge all Infants, born in the Church, and admitted to Baptism amongst you, to be good, and to have some portion of Christ, before they have the use of reason to know Christ; and so to be regenerate, when they are generated, or to consort your selves with the Anabaptists here in *England*, in excluding Children from Baptism, till they have the use of reason, and professe Faith; for in Independencie, and all other things, they agree with you, as they themselves avow. But of this question, about the Members of the Church, we shall, God willing, hear more hereafter, in a particular question.

Ten lines after, ye say, *That the Rules, which ye gave up your judgements unto, to judge those ye received in amongst you by,*

were

were of that Latitude, as would take in any Member of Christ, the meaneſt, in whom there may be ſuppoſed to be the leaſt of Christ, Pag. 11, 12.

If this be underſtood, of the receiving of men to the Church, abſolutely; or of their firſt entry therein, we have anſwered already; and by the grace of God, ſhall anſwer more hereafter: If of the reception of them, to the Lords Table; I anſwer, That the true Reformed Churches in *Scotland*, *France*, the *Netherlands*, *&c.* receive no man to the Lords Table, whom they judge to be prophane, or ſcandalous, none but ſuch, as give an accompt of their Faith, and teſtifie it by externall Confeſſion, and Profeſſion in Doctrine, and Sanctification: If any Preacher, or the Conſiſtory of Ruling Elders do other wayes, it is not by rule, or their ordinary practiſe, but through their negligence, which, when it is known, is condemned by all. We wiſh, that none come to the Communion of Chriſts Body, amongſt us, but ſuch, as have, and feel ſome meaſure of Chriſt in themſelves: But who hath this meaſure of Chriſt; It is hard for any mortall man to know it, but he onely that hath it: It is likewiſe hard to know, what meaſure of Grace is requiſite, to make up a member of Chriſt, or of his Church. Some of the Caſuiſts, eſteem, that it ſufficeth a Roman Catholike, *explicite* (as they call it,) expreſly, cleerly, and plainlie, to beleeve this onely Article, *I beleeve, what the Church beleeveth*. Others eſteem it not enough, and therefore adde this Article: *I beleeve alſo, That the Church cannot erre*. Others think this yet not enough, for they wiſh Chriſtians to beleeve this one more, *viz. I beleeve there is a God.* Some adde one more, *viz. That they muſt beleeve Gods Providence, &c.* We beleeve, that men are bound to beleeve all Divine Truths, revealed in Scripture, as neceſſary to Salvation; and to beleeve them by a juſtifying Faith: But what be theſe, that be abſolutely neceſſary to Salvation: What are theſe *Fundamentalia*, *Eſſentialia*, and *Superſtructories*: How may they be diſtinguiſhed, one from another? What is *maximum quod ſic*, and *minimum quod non*; Or *minimum quod ſic & maximum quod non*? Or your leaſt of Chriſt, whereupon a man may be admitted to be a Member of Chriſt, we cannot define

define it: We leave the Decision to more subtle Spirits, and to our Brethren, who use those termes, and who, upon this *minimum quod sic*, or *least bit of Christ*, do found the Reception of Christs Members into the Church. We esteem their Disputes too subtle, in the practise of Christianitie, in judging others: And wish with the Apostle rather, every man to examine and try himself; For this *directive Principle*, we esteem surer then that of our Brethren. We esteem that such a Confession of Faith, and desire of Communion, as ordinarily is professed by them, who are admitted in Protestant Churches, may suffice.

Here in the second Instance of set Forme of Prayers, our Brethren note with a Parenthesis, that they condemn not others, who approve set Formes of Prayers *prescribed*, and the *Liturgie*: But whether these of *New-England*, and others of their Profession will not condemn them in this, we know not. I wish that this were not added rather in a compliance with the present time, then otherwise.

Item, They tell us, That the *framing of Prayers, and Sermons out of their own Gifts, are the Fruits of Christs Ascension*. But why not also of his death, and Resurrection? Since he did merit this by his death.

In their third Instance about Government, and Ecclesiasticall Discipline, we care not, what they say. The practise of the Orthodox Churches is this: They have divers Ecclesiasticall Senats, or Courts, wherein some are coordinate, and others subordinated one to another. The lowest is their Consistory, or Session of the Pastours, and the Ruling Elders, in one Parish Church: Then they have their Classes, which some call Colloques, others Presbyteries, made of all the Preachers of all the Parish Churches, belonging to such Colloques, every one of them, accompanied with one Elder of his Church. 3. Their Provinciall Synods, made up of all the Ministers of the Province, accompanied every one of them with one or two ruling Elders. 4. The Nationall Synod, compounded of a certain number of Ministers, and Ruling Elders, according to the exigence of time, place, and other occasions, and circumstances, Delegate from all the Provinces, or Provinciall Synods. In the

Consistory, or Senate of the Parish Church they judge onely of things that be proper unto it, and of lesse importance; that have no great difficultie. In the Colloque, of that, which is common to all the Churches of that Colloque; and of businesse of greater importance, that cannot be judged, or well determined in a Parish Church. In a Provinciall Synod, of that, which is common to all the Churches of the Province, & other things of great importance, and all cases, that cannot so soundly, or so surely be determined in the former Assemblies. In a Nationall, of that, which is common to all the Churches of the whole Kingdom; and others, that cannot be determined in the precedent Assemblies, as of matters of Appeal, &c.

Item, From the first, if any of the Parties finde themselves grieved by its judgement, they may appeal to the second, as from the second, to the third, and from the third to the fourth. And all these Judgements and Proceedings are without money, charges, pecuniarie mulcts, or fines. And as their ayms are spirituall, so be their punishments that they inflict upon their Delinquents. Their punishments are censures, Suspension from the Lords Table, and their greater Excommunication, which ordinarily are never inflicted upon whole Churches, as our Brethren unjustly would challenge us, but on particular Persons: If they had read the Discipline of the *Scots*, *French*, *Netherlands*, and other Reformed Churches, they needed not here have troubled themselves and us with so many mistakes: Or if they have read them, they deal not fairly with us. In some Churches, particular, or Parochiall Senates, or Consistories, have power to suspend from their Communion those that be Members thereof; yea also to Excommunicate them, (from the which sentence nevertheless they may appeal unto the Superiour Senate or Judicatorie) and that for some particular reasons.

But this question, God willing, we shall hereafter more fully discusse. Onely I note in passing, that our Brethren, First, are here too sparing of Titles to some, and too liberall to others: They name *Cartwright*, onely *Cartwright*, but *Baynes*, holy *Baynes*, in the same line, as if they would Canonize the one, making him Saint *Baynes*, (which we condemn in the Pope) and esteem the other prophane, or of the vulgar, and dregs of

Di vines;

Divines, which, as it is said with reverence and respect of the one, so it cannot be said, without disparagement of the other. As for the distinction of *Ecclesiæ, in Primas, & Ortas*, it requireth a particular Question apart.

They say, 1. *Every Church hath a full and entire power compleat within it self, till it should be challenged to erre grosly.* Pag. 14. § 15.

Either by a compleat Power ye understand a Power absolutely compleat, or in its own kinde or sort: If ye understand the first, it must be Independent, for if it depend upon a Superiour to rectifie it, whereunto it must give an account of its judgement, and submit it self; in that regard, it is not compleat, full, or entire. If of a Power compleat in its own kinde or nature, ye say nothing, but what we say, since it is our opinion, That every Particular Congregation hath a compleat Power in it self, such as is due to such a Congregation, dependent upon that of Classes and Synods (in case of Appeal) whereby it may be challenged to erre grosly: If it be so, Wherefore contest ye with us, who give you no subject of quarrell, as not dissenting from you in that particular?

Pag. 14. 2°, they say, That they *claim not an independent power in every Congregation, to give an account, or to be subject to no others. Answ.* Then your power is dependent upon some others; then it must give an account, and be subject to some other: If subject to some others, then that other is superiour; And what say we more? onely we say that there is a subordination betwixt superiour and inferiour Ecclesiastical Judicatories, which ye hold here to be *juris divini*; we, *partim divini, partim naturalis aut mixti*. I pray you, Brethren, agree these two Propositions, how a Church can have a full and compleat Government, and yet not independent; it should seem to me, that either you contradict not us, or contradict your selves within the compasse of two lines.

Pag. 14. 3°, they deny, That *by the Institution of Christ, or his Apostles, the Combination of the Elders of many Churches should be the first, compleat, and entire seat of Church-power, over such Church so combined.* Here ye attribute unto our Churches an opinion, That they own not as their own, *viz.* That the Combination of Elders of many Churches is the first Seat of

Church-power; for they hold the contrary, *viz.* That the first Seat of Government is in Parochiall Churches, since there the parties debates their cause, in first Instances; if ye say that by first, ye understand the principall; then ye cannot deny, but that Senate or Assembly, whereunto Particular Congregations are subject, whose judgement, according to Gods Word, they must obey, and of whose judgement their judgements depend, must be the principall Seat of Church-power; for that is principall, whereof the other dependeth, and to which the other is subject.

Neither say we, That it is the compleat, and entire Seat of all Ecclesiasticall Judgement; since in things of lesse concernment, and that onely belong to Particular Congregations, we hold the Eldership of that Congregation may judge, and sometimes judges in effect compleatly, and entirely.

But ye propound a tacite Objection: The Eldership so combined *cannot challenge authority over the Churches they feed not.*

Answ. 1. We have answer'd, That our Eldership challengeth no such authority to it self. 2. That this argument striketh no lesse at your judgements of Neighbour Churches against Particular Congregations, then at that of combined Elderships, against a Particular Church; since your Neighbour Churches feed no more that particular Congregation, then our combined Elderships a particular Church.

2. We deny that our Classes, and Synods, or (as ye call them) combined Presbyteries, or Elderships, feed not particular Congregations, for they govern them, which is a certain sort of feeding, due to Elders; and in this signification Kings, Princes, and Dukes are called Pastors, or feeders of their People, because they rule them, *Jer.* 6 3, and 12 10.

But to bring more light to this captious Proposition, and all fallacious Arguments that may be grounded hereupon, here I will more fully declare, in what sense these Propositions may be true, or false, *viz.* 1. The combined Eldership hath power to feed, rule, and teach the Church, or all Particular Churches. 2. The combined Eldership feedeth, or ruleth all Particular Churches. 3. The Elders of the combined Eldership have power to feed, or rule Particular Churches.

And

And for this effect, note, 1. That the feeding, or teaching of the Church may be taken, either in *actu secundo*, for actuall feeding, or the exercise of the power of feeding, as when a Preacher teaches actually, &c. 2. *In actu primo*, for the morall power, which Ministers have to teach in vertue of their Vocation, and Mission to their Charge, and Admission into it. So the Power to feed (howsoever it signifie formally the *Actum primum*, as ruling *Actum secundum*) may be taken in *Actu primo*, for the Power that a Minister hath to feed; or in *Actu secundo*, for the Act of feeding, proceeding from the power, or first act. 2. *Item*, in *Actu signato*, when a power, or an act is signified to belong to a thing, that exerciseth not the act; as when a King commands, but putteth it not in execution: or in *actu exercito*, when it is exercised: so particular Officers have the power, in *actu exercito*, which the King, and superiour Judges, and Magistrates have in *actu signato*.

3. That the Ministers, or Elders of the Eldership may be considered in quality of a collective body of Elders; or severally every one apart; which the School-men call ordinarily *collective, & distributive*. If severally, then either Absolutely, without any relation to the collective body of the Eldership, and in quality of particular Ministers of their own Particular Churches; or with some relation, or respect to the collective body, or combination of the Eldership, *viz.* as parts thereof.

4. The whole collective body of the Eldership may be taken, either *formally*, as it is a collection of sundry Elders, according to the Order established in the Church, representing many Churches combined, and consociated, from which they have their Commissions; or materially in quality of Ministers, or Elders, of whom the Consociation, or Combination, or Synod, or Classicall Assembly of Elders is compounded.

5. Both the collective body, or consociation of Elders, which is a representative body of many Churches, as also every particular reall Church, and the whole Militant Church, may be considered (as other things) *aut ut Totum simpliciter, aut ut Totum, & totaliter*; either as a Totall, or Totally, as a Whole or wholly; so may we say of *omne*, it may be taken *simpliciter pro omne, vel pro Omni, & omnino, vel omni modo*: this

word *All*, may be taken absolutely for *all*, or for *all* considered all manner of wayes, or altogether.

Then a *Totum* is taken *totaliter*, or totally, or a whole thing wholly, and this word *All*, all wayes, when it is taken, according to all the *Modificationes*, that it can have; As for example, *Peter* is a *Totum*, or a Whole-man, when he is lying in his Bed at *Rome*, he is *Totus Romæ*, all, or whole at *Rome*; but not *Totaliter*, totally, not wholly, or all wayes; for he may sit, and stand at *Rome*; and when he is lying, he is not according to these other wayes, and *Modificationes*, *viz.* standing, *&c.* Yea, I may say, that it is impossible, That at one time a *Totum* be, or exist in one place *totum, & totaliter. i. e. Secundum omnes suas modas possibiles, multi enim divisim sunt possibiles sed conjunctim incompossibiles*; A whole thing cannot be wholly, or all wayes, or according to all its possible *Modificationes*; for many of them severally, or apart are possible, which conjunctly are incompossible, (if I may so expresse my self) or rather impossible: So a man may be white, and he may be black; but he cannot be white, and black together, for these two qualities, being contrary, are impossible, or incompatible one with another.

If then *feeding* either by way of *teaching*, or *ruling*; or the *power* to *feed*, be taken in *actu primo*, *viz.* for the *faculte* to feed, this Proposition, The combined Eldership or a Classicall, or Synodall Assembly, and every particular Elder considered apart, and separated from the combined Presbyteries have power to feed, teach, or rule all particular Churches, is true. And as for the particular Elders (which may seem the most absurd) it appeareth clearly; for if they had it not, how could ye, or they, Preach in sundry, and divers particular Churches, as ye do, out of your own particular Churches? If it be answered, that ye do it onely *Occasionally*, and not *Ordinarily*:

I reply, That before ye can do it either *Occasionally*, or *Ordinarily*, ye must have a power to do it *absolutely*; for *actus secundus supponit primum*, the second act supposeth the first; or all actions suppose some active power, from whence they proceed; for a man, that is no Minister can neither Preach *Ordinarily*, nor *Occasionally*.

Item,

Item, It is a certain Maxime in Logick, that a *Parte in modo ad Totum argumentamur affirmative, ut, est homo albus, Ergo, est homo.* We argue from a *modified* part, or taken with some limitation, or modification to the *whole*; as if I say, this is a white man; *Ergo*, this is a man: So I say, this man may Preach *occasionally*; *Ergo*, this man may Preach, or have Authoritie to Preach; *For Power or Authoritie to Preach, is Totum in modo, and Power, or Authoritie to Preach occasionally, or ordinarily, are partes in modo.*

If it be objected, That if every particular Minister hath Power or Authoritie to Preach in every Church, or Congregation, then every Minister is an universall Pastour, as the Apostles: But so it is not. *Ergo*,

Answ. I deny the Consequence of the first Proposition, for an Apostle not onely hath an universall Vocation to teach all particular Churches, and Flocks, but also to teach all particular, and ordinary Pastours, or Ministers of all particular Churches, and Flocks. 2. *Item*, The Vocation of the Apostles was Immediately from God. 3. They were infallible in Doctrine. 4. Endowed with extraordinarie Gifts. 5. They had no particular Mission, to restrain them to any particular Church; And these four last Conditions were most conveniently annexed unto the Universalitie of their Charge, which cannot be said of ordinary, and particular Ministers.

If it be replied, At least they differ not from them in the Universalitie of their Charge, but onely in some Accidents, as in Infallibilitie, some extraordinarie Gifts, *&c.* that are meerly Extrinsecall unto the Charge, and to the Universalitie thereof.

I answer, First, That these Accidents are not meerly Extrinsecall unto the Universalitie of the Apostolicall Charge, but Intrinsecally annexed unto it, by Gods Ordinance, by Congruitie, and Morally; since it could not be Universally exercised without them.

Secondly, For the better cleering of this, I observe, That to the Charge of a Minister, three things are necessary. 1. A generall Vocation to Preach, and that not unlike to that, which Masters of Arts, and Doctors receive in Universities, with

this

this clause, *Hic, & ubique terrarum*, to Teach here, and through all the World. 2. A speciall Mission, either 1. by God alone; or 2. or also from the Representative Church. 3. A particular Election, and Admission, whereby the Minister is elected by a Reall particular Church, and so admitted therein to exercise his Charge.

The first of these three is common to the Apostles, with all ordinary Ministers: The second is universall in the Apostles, for Christ sent them to teach all Nations, and fitted them with gifts convenient thereunto; But it is particular in Particular, and Ordinary Ministers, for orders sake, and that *jure divino*, as many learned, and godly Divines hold: The third, *jure divino*, should be universall, in respect of the Apostles; for every Particular Church was bound to admit the Apostles, in case they would have preached amongst them; and if any should have refused them, yet in vertue of their generall Vocation, and universall Mission from God, they had power, and Authoritie to Preach among them, and in them all; But in Particular, and Ordinary Ministers it is onely Particular, and not Universall; for neither doth every Particular Church chuse, elect, or admit every Ordinary Minister to be its Minister, neither is it bound so to do.

The first of these three is the remote foundation, or the remote, and principall cause of the Power, and Authoritie that a Minister hath to Preach, or to rule the Church of God: The second, and third are the next, and immediate foundation, or cause thereof, or *conditio sine quanon*; *viz.* The universall Mission, and Admission of Ministers, is the immediate cause of their universall Power, and Authoritie; but the particular Mission, and Admission is the immediate cause of the Power, and Authoritie of Particular Ministers: And as we never finde the Philosophers *Particularia*, without their *Universalia* in *Particularibus inclusa*, never a *Genus* but in some *Species*, nor a *Species* but in some *Individuum*, by whose Differences their indifferent Nature is limited, and determined; No more finde we ever this vast, and generall Vocation in Ordinary Ministers without this Particular Mission of some Representative Church, and Admission in, and by some Reall, and Particular

Church,

Church, or at least it should not be; for without this consent, Election, and Admission, a Minister is no more its Minister, then a Man is a Womans Husband without her consent. Neither can a Man be married to a Woman in generall, or to an *Individuam vagam*, but to this, or that Particular Woman, with whom he contracteth: No more can a Preacher be sent to Preach to the Church in generall, or to Particular Churches indefinitely, *viz.* Unto *quædam Ecclesia*, but to this Church distinctly.

1. And so I answer, that a Particular and Ordinary Minister is differenced from an Uuiversall Minister, or an Apostle by the Particularitie of his charge, in vertue of his Particular Mission, which he hath of God, by a Representative Church, and of his Particular Election, and Admission, which depend upon that Particular Reall Church, whose Minister he is, and not in vertue of his generall Vocation, which is common unto both, *Nam Principium convenientiæ non est Principium differentiæ*, That wherein things do agree cannot distinguish, or make them differ.

2. Every particular, or Ordinary Minister may feed, teach, and rule all the Church, but not alwayes, *Totam militantem Ecclesiam, sed non totaliter*, All particular Churches, but not particularly, for (as we have said) he may teach in every Church, because he may Preach in them, being invited thereunto; but he cannot Teach in them all, alwayes, in every particular way, by way of a Particular, and Ordinary Mission, and Admission, as their Particular Pastour: For neither is he called to Teach in them all, neither can he rule them all *conjunctim* in one time, but one onely Ordinarily, and two, or three Extraordinarily in case of some urgent necessitie.

3. Yea, we may say, That a Particular Minister cannot evermore, neither doth he evermore feed his own Particular Church, *totam, & totaliter*, the whole Church, wholly, as Experience teacheth us, but sometimes he feedeth it one way, sometimes another, sometimes in teaching, sometimes in ruling, *&c.*

4. It may be said, That the consociated, or combined Presbyteries, and Presbyters rule all the Churches, from which

they have Commiſſion. 1. In qualitie of Particular Miniſters, as we have already declared. 2. In a Particular way in vertue of their Commiſſion from Particular Churches, in whoſe name they appear, and in vertue of their Admiſſion in a Claſſicall or Synodall Aſſembly; but not in *ſenſu diviſo*, every one apart, for if they diſſent in their voices from the major part of the Aſſembly, they *feed* no Church at all, at leaſt *actually*, and in *actu exercito*, howſoever they may be ſaid to *rule* them all, that be ſubject to that Aſſembly, *potentia, & in actu ſignato.*

5. The whole collective, or combined Presbyterie, or Elderſhip, being taken collectively, or as combined, ruleth many Particular Churches, that are ſubject unto it. I ſay being taken, as combined or *collectivè*; for if the Presbyters of the Aſſembly be taken *diſtributivè*; they are not an Aſſembly, not a Collection, or Combination of Presbyters *formally*; but ſeverall Presbyters apart, and divers unities, which are the matter of this combination, and conſociation in the Aſſembly.

6. Thoſe whole combined Presbyteries, *qua tota, ſed non qua totaliter conſiderata*, as whole, or totals, but not conſidered totally, feed in any Particular Churches: The firſt part is certain, for they judge of Points of Doctrine, and Diſcipline already revealed in Holy Scripture, and give us new Eccleſiaſticall Laws of things indifferent, and ſo Teach, and Rule the Churches, which is nothing elſe but to Feed them.

7. Yet theſe combined Presbyteries being conſidered totally, *viz.* according to every reſpect, every part, every modification, and determination they can have, rule them not; for every one of the Combined Presbyteries have not this Power; For as we have ſaid, 2. 3 4. or 5; *&c.* may diſſent from the major part, and in that caſe they rule not in the Aſſembly, muchleſſe rule they out of the Aſſembly, being conſidered, as Materiall parts thereof, and the reaſon is becauſe, *Non quicquid convenit Toti per accidens, aggregato, confuſo, vel ordinato, id convenit ſingulis partibus*; it is not needfull that whatſoever belongeth, or is attributed to the collective body, ſhould be attributed to every part thereof, ſo ten is twice five, which cannot be ſaid of five, which is a part of ten; for it is not twice, but once five.

8. Neither can theſe combined Presbyteries, or Elderſhips

take

taken materially. 1. *i.e.* before their combination *feed* many Churches, as when they are combined; for in that ſenſe they are not *formally* a combination, or a collective body, but the *matter* thereof, and therefore to them cannot belong that, which belongeth unto the collective body *formally*, or in vertue of its forme.

9. The collective, or combined body of divers Presbyteries feeds not many reall Particular Churches *in actu exercito*, as if they exerciſed actually the act of feeding them in a particular way, as their Particular, and Ordinarie Miniſters do; but *in actu ſignato*, in ſignifying and repreſenting unto them all, in vertue of their Commiſſions, by their Judgements, and Laws, what ſhould be done by them all; which theſe Particular Miniſters do in *actu exercito*, and in a more ſpeciall way: And the reaſon of this is, becauſe, if it were not ſo we ſhould confound the charge of combined Presbyteries, with that of one Presbyter.

10. This Propoſition may yet receive this ſence; All the combined Presbyteries feed all the particular Churches, that they repreſent. 1. All the Presbyters together feed, and rule all Churches together as combined. 2. In this combination, or collection of Presbyters, or Elders, every one of the Presbyters, or Elders, feedeth his own Church. 3. All the collective body of combined Elders feed every Church apart; as we ſaid before. 4. Every Presbyter, or Elder in this combination ruleth all Churches, as we have declared it alſo. So the Philoſophers in expounding that Maxime, *Bonum eſt, quod omnia appetunt*, that is good which all things deſire, give us almoſt the like interpretations, *viz.* 1. All good things taken collectively, are thoſe, that all deſirers taken collectively do deſire. 2. That every one in this collection of deſirers deſireth his own good in the collection of all good; as a man, mans good; a horſe, that which is good for a horſe, *&c.* 3. That the whole collection of deſirers deſireth every good, as it ſerveth for every part, and ſo for the totall, or whole, that conſiſteth of the parts. 4. That every deſirer apart deſireth, or loveth the whole collection of good, inſomuch as in that collection of good, it findeth its own good. 1 *Eth. ad Nicomach. c.* 1.

But none of these senses approved by us, can serve our Bethren. More might here have been said, and I hope that others, God willing, shall say more; But this may suffice for one Annotation, and I am assured, will sufficiently dissolve all their Arguments hitherto, founded upon this Proposition.

About the end of this 15 §. Ye say [*That this challenge of all spirituall power from Christ, had need have a cleer pattent from Christ*,] and that noted by a Particular Parenthesis, as very considerable; so had your Independent, and Omnipotent power within your Particular Congregations: Neither do our Synods challenge all power, but a Ministeriall Power, such as we have already expounded: Neither needs it any *Pattent* expresly, and formally from Christ: It sufficeth that it have one from Nature, for that sufficeth to binde us all unto obedience; for Christ as Mediator, and head of the Church is not represented unto us in Scripture as Author of Nature, but of Grace, *For the Law was given by Moses, but grace, and truth came by Jesus Christ*, who is Mediator of a better Covenant; Neither came he to abrogate, or destroy, but to fulfill, and to accomplish the Law; The Author of grace poseth not, but presupposeth the Law of Nature; And yet we can shew a *Pattent* for it, not onely from the Law of Nature, which should suffice, but also from the Law of Grace, in the Old, and New Testament.

Immediately after ye say, That nothing was written upon this Subject before the Books set forth by two Divines of *Scotland*, one of *England*, and others of *Holland*. Here ye mistake, for we can produce you sundry others of good note, here Printed at *London*; we are sorry ye have not seen them, or disdained to read them. If there were not many written before those, it was in pittie of your afflictions, whereunto good Divines would not adde new affliction; Neither thought they your Partie so considerable; Neither were your Opinions much known or published abroad, being onely written in English, and not in Latine, except by one, or two of your Divines, for any thing I know: Neither thought they that ye were so averse from their Discipline, as ye appear in this Assembly, but that ye suffered only for not conforming your selves unto Episcopall Government:

Government: But whatever they have written, I know not what this can ſerve to the purpoſe, unleſſe it be to declare, That whatſoever helps ye had heretofore, yet ye were deſtitute of thoſe writings, whereby ye might have received farther light concerning Presbyteriall Government; and I pray God ye make good uſe of them.

In the 16. §. at the end of the 16. *Pag.* Ye travell to remove an Objection, *viz. That in Congregationall Government* (ſuch as is amongſt you) *there is no allowed ſufficient remedy for miſcarriages, though never ſo groſſe; no relief for wrongfull Sentences, or Perſons injured thereby; no room for Complaints: No Powerfull, or Effectuall means to reduce a Church, or Churches, that fall into Hereſie, or Schiſme, &c.*

To avoid this Objection, ye relate us an Hiſtory § 17. and what ye did upon ſuch an emergent caſe: But ye ſhew us no Law, that ever ye had amongſt you, whereby ye might bring any remedie againſt ſuch a miſcarriage before that it fell out. 2. Neither read we of any ſuch Law, or remedie in your Books, before this. 3. Your Divines, and the Members of your Churches, with whom we converſed, ſhewed no remedie amongſt you for ſuch inconveniencies. 4. They gave us no anſwer unto this Objection, ſave onely this, *That God hath ordained no remedies in ſuch Caſes*; Yea, that if Churches ſhould fall away from Chriſt, and with the Jews, call him an Impoſtor, and the Trinitie with *Servet* a three headed Cat, and deny the Incarnation of the Son of God, they ſhould be tolerated; Yea more, That the Civill Magiſtrate ſhould puniſh no man for his Religion, be it never ſo bad, or blaſphemous; and that it muſt be left to God; And this giveth us reaſon to think, That theſe Reaſons, within theſe two yeers, have made you to refine your Opinion, and to mould ſome new Solutions, and to ſuite your Opinions more cloſe to the current of the time, then you were wont to do. If therefore we ſpeak after them, it is their fault, and not ours; it may be, that your Opinion be not common to you all, but to you five alone.

The ſum of the Hiſtory is, A Miniſter was ſuddenly depoſed by his Flock, whereupon ſome Churches did take offence, and all their Churches conſented in this Principle,

1 Cor. 10. 32. 1 Tim. 5. 22. *That Churches, as well as particular men, are bound to give no offence, neither to Jew, nor Gentile, nor the Churches of God they live among: Item, That in vertue of the same, or like Law of not partaking in other mens sins, the Churches offended, may, and ought, upon the Impenitency of those Churches, persisting in their errour, and miscarriage, to pronounce that heavy sentence against them, of withdrawing, and renouncing all Christian Communion with them, untill they do repent; And further to declare, and protest this, with the causes thereof, to all Christian Churches of Christ, that they may do the like.*

In this Narration it appeareth. 1. That this Church offending, before this emergent Case, knew not so much, for if she had, it is not credible, that she would, against all charitie, and the common order of all Churches, have committed so great a scandall.

2. This remedie is not sufficient, nor satisfactory. 1. Because all Churches, according to your Tenets, be equall in Authoritie, Independent one of another, and *par in parem non habet Imperium*, none hath power, or Authoritie over his equall; how then could any Church binde another to any such account, but out of its freewill, as a partie may do to its partie.

3. Because since other Churches were, or pretended to be offended in such a proceeding, they could not judge in it; for then they should have been both judge, and partie in one cause, which cannot be granted to those, that have no Authoritative Power one over another, as when a private man offendeth the State, and we our God.

4. What if many Churches, yea all the Churches, should offend one, should that one Church gather all the rest together, judge them all, and in case of not submitting themselves to her judgement, separate her self from them all? If so, we should have Separations, and Schismes enough, which should be continued to all Posteritie to come.

5. What if Churches were so remote one from another, that they could not easily meet together upon every occasion? Then there should be no remedy, or at least no easie remedy.

6. What

6. What if the Offence were ſmall, ſhould ſo many Churches for every trifle gather together, and put themſelves to ſo great coſt, and trouble?

7. What if the Churches in their Judgements ſhould differ one from another, in ſuch a caſe ſhould they all by Schiſmes ſeparate themſelves one from another?

8. This ſort of Government giveth no more Power, or Authoritie to a thouſand Churches over one, then to a Tincker, yea to the Hangman over a thouſand, for he may deſire them all, out of charitie, to give an account of their Judgement, in caſe he be offended by them; Neither ſee I what more our Brethren grant to all the Churches of the World over one.

But the Presbyteriall Government is ſubject to none of theſe inconveniencies, for the collective, or combined Elderſhip, having an authoritative Power, all men, and Churches thereof, are bound by Law, and Covenant to ſubmit themſelves thereunto: Every man knoweth their ſet times of meeting, wherein ſundry matters are diſpatched, and all things carried by pluralitie of voices, without any Schiſme, or Separation.

9. This Government is a Power, wherein the Partie is judged if he will, and ſo the judgement of the Judges ſuſpended upon the judgement of the Partie judged, which is moſt ridiculous, without any example in Eccleſiaſticall, or Civill Judicatories; a judgement indeed not very unlike to that which is related of a merry man, who ſaid he had the beſt, and moſt obedient wife of the whole World, becauſe (ſaith he) ſhe willeth nothing but what I will, and as all men wondred at it, (knowing her to be the moſt diſobedient) yea (ſaith he) but I muſt firſt will what ſhe willeth, elſe ſhe willeth nothing, that I will.

10. This ſort of Government is unjuſt, and unreaſonable, for not onely the Partie judgeth its Partie, but alſo it inflicteth the ſame puniſhment, *viz.* Separation, upon all offending Churches, what ever be the offence, great, or ſmall in caſe of Non-ſatisfaction, whereas all puniſhments ſhould be commenſurate unto the ſeverall offences.

11. And ſo ye ſeem to approve the opinion of the Stoicks, who held all ſins to be equall, ſince ye inflict the ſame puniſhment upon them all.

12. Not

12. Not onely this Diſcipline cannot eaſily be put in execution in great Kingdoms, as *England*, wherein all the Churches offended, cannot ſo eaſily meet together, but alſo 13. Becauſe the perſon offended after he hath repreſented his grievances unto one Church, and that Church having received ſatisfaction, it may go to another, and that Church likewiſe having received ſatisfaction, it may go to another, and ſo continually in *infinitum* to the Worlds end, evermore taking thoſe Churches for the Partie that judge it, which is moſt abſurde and fooliſh.

14. What if the Partie offended be poor, and have not the means to poſt up and down from Neighbour-Church to Neighbour-Church, to pray them to make the offending Church to give an account of her Judgement, muchleſſe to attend upon their uncertain conveniencie: Here will be found true, *Pauper ubique jacet*, whereas in Presbyteriall Government the Partie offended may eaſily be redreſſed, and get ſatisfaction, as not having need ſo to poſt up and down, to be at ſo great charges, or to attend their conveniencie, for by a ſimple Appeal he may binde the Church offending, to appear at the day appointed.

15. What if there ſhould fall out an hundred ſuch Offences in a ſmall time? Muſt ſo many Churches evermore gather together for every one of them apart?

16. What if Churches be poor, and cannot be at ſo great expence? Then in that caſe, it ſhould ſeem, there is no order to meet with Offences.

And as for thoſe precepts, 1 *Cor.* 10. and 1 *Tim.* 5. The firſt of them is not a Rule of Government, or ruling of the Church, but a generall command, common to all Chriſtians, whereby the Apoſtle forewarnes the *Corinthians* in things indifferent, not to give any occaſion of Offence unto the Church of God, or to any other; but therein to comply with all men, as he doeth himſelf: From whence ye cannot draw a Rule, or Law of *ruling* the Church, or how the Church ſhould take order with ſuch Offenders; ſo that it ſheweth, indeed, every mans dutie towards the Church, in things indifferent; but not the Churches dutie towards every one of them, in judging or ruling.

ruling. Ye might as well have proved it from this Principle, *Fly from all evil*; or from that, *We must love God above all things, and our Neighbour as our selves*: neither see I any greater connexion that it hath with the one, then with the other. And truely I cannot sufficiently admire, how out of that Principle, *Give no offence, ne to any man*, ye can inferre this conclusion, *Ergo*, a Church offended may make a Church offending to give an account of her judgement before all the world; and in case of impenitency, pronounce a Sentence of withdrawing, and renouncing all Christian Communion with her; and further to declare it to all other Churches.

No more can it be inferred of the other, *viz. Be not partakers in other mens sins*; for the Apostle there giveth *rules* about the Vocation of Ministers, forbiddeth *Timothy* to receive any man rashly into the Ministery, least in so doing he be the cause of an unlawfull Vocation, because, saith he, *vers.* 24. their sin, and incapacity will soon appear to all men. But how is it possible out of this to spin out the former Conclusion?

§. 18. *Pag.* 17, ye prove your former Conclusion thus: 1. For that ye saw *no further authority in Scripture in proceedings purely Ecclesiasticall, of one or many sister Churches towards another whole Church, or Churches offending.* 2. *Because no other Authority can rationally be put in execution without the Magistrates power.*

Answ. 1. Ye saw no more in Scripture; yea, but saw ye your own Conclusion in Scripture? 2. Truely we see no Word of God for it; and if we take it not upon your word, we shall never take it. 3. If ye see no Scripture for it, yet others may see. 4. Ye may, if ye will, see it in the ordinary Practice of the Church of the Jews in the old Testament, which is not abrogated in the New, since it is not Ceremoniall, but grounded in the Law of Nature: Ye may see it in the History of the New Testament, in the judgement given out at the Synod of *Hierusalem*, concerning the businesse of *Antiochia*; which I hope, ye shall see cleerly demonstrated to you by a better hand, before it be long.

6. It may be proved by the Law of Nature, which is a *praecognitum* to Scripture, and supposed by Scripture; for *Grace*

is not *destructory* of *Nature*, but a *Superstructory* above *Nature*: So that when Scripture containeth nothing contradictory to the Dictats of *Nature*, we are bound to believe them, unlesse we will misbelieve God, who is no lesse the Author of *Nature*, and of the Dictats thereof, then of *Grace*.

2. Because no *other Authority can rationally be put in execution, without the Civill Magistrates power.*

Answ. 1. Our Brethren here, as every where else, stand very stiffly to Negations; They never prove any positive Doctrine; and it is known in the Schools, how easie a thing it is to deny all things, and to prove nothing: If they had that to prove, wherein they agree with us, I suppose they should have more to do, then we to prove that, wherein they disagree from us.

But to take away all mistakes, and captious Evasions, we suppose that our Churches arrogate to themselves no Imperiall, or Magisteriall, but onely a Ministeriall Power, or Authority. 2. That it is meerly Spirituall, consisting 1. in the Creation, Suspension, and Deposition of Church-Officers. 2. in determining matters of Doctrine. 3. in making of Ecclesiasticall Laws, concerning things indifferent. 4. in Ecclesiasticall Censures, as in Suspension, Excommunication, *&c.*

They prove, That no more can rationally be put in execution, *viz.* then to call an offending Church to an account; and in case of her impenitency, to declare it to all other Churches.

Answ. We deny the Assumption. They prove it, for that Christ gave no power to Churches to excommunicate their neighbour Churches.

Answ. 1. This is again another mistake in our Brethren, for they suppose, that we excommunicate whole Churches, which we never do. 2. Neither believe I, that they can bring us any examples of it: The reason why we do not so, is, Because whole Churches ordinarily amongst us, contemn not the superiour Ecclesiasticall Power, *viz.* of Synods, being bound by their Oath, and Covenant, to observe, and maintain the Order of the Church. 3. And therefore we have no Ecclesiasticall Laws concerning such cases, for *Lex est ordinatio rationis*, and Laws are not made of things that never fall out, or of things

that

that fall out extraordinarily, but of things that are ordinary 4. Much leſſe think I, that ever any ſuch caſe did fall out in any one of the Reformed Churches. *Item*, it is another miſtake, to ſuppoſe, that there is no Excommunication, but in giving the offender over to Satan: That is indeed the higheſt degree of Excommunication, but not all the degrees of it; for there is another leſſe, and inferiour, *viz.* in ſeparating him from Eccleſiaſticall Communion: And ſo it is yet another miſtake in you to think, that in declaring your non-Communion with other Churches, ye do not excommunicate them; for what is Excommunication, but a privation of communion; the very word it ſelf teacheth us all this.

6. If any ſuch Caſe ſhould extraordinarily fall out, how can it be denyed, but that the particular Church offending might be excommunicated by the reſt of the Churches offended, if the offence ſhould deſerve it. 1. For we finde nothing in Scripture to the contrary. 2. For there is the ſame reaſon for the Excommunication of whole Churches, as of particular perſons, *viz.* the taking away of ſcandall, and the converſion of the ſinner, 1 *Cor.* 5. 5. 2 *Cor.* 2. 7. 2 *Theſ.* 3. 14. 1 *Tim.* 1. 20. and that ſuch a contagion infect not others, 1 *Cor.* 5, 6, 7. And if a particular man may be excommunicated for denying, and blaſpheming of Chriſt, wherefore ſhall not a particular Church be excommunicated for the like ſin? Neither can their number and conſociation excuſe them, but rather aggravateth the ſin; for the more offenders there be, the greater is the offence, and the greater ſhould the puniſhment be.

3. If a Church compounded of ten perſons may excommunicate four of their own number, wherefore alſo may not ten thouſand Churches excommunicate this inconſiderable Church, compounded of ten perſons, for the ſame reaſons that it excommunicateth four perſons? hath God given more power to ten perſons over four, then to all the perſons, and Churches in the Kingdom, yea in all the Chriſtian world, over theſe miſerable, and wretched perſons, who (it may be) deny the Trinity, the Incarnation of the Son of God, and maintain all ſort of impieties?

4. If God in Heaven, and in his Scripture declare a Church excom-

excommunicated, wherefore ſhall not his Churches upon Earth alſo declare it excommunicated, when they learn it in his Word? Are not the Churches of God as well bound to ratifie his Sentence here upon Earth, as he to ratifie theirs in Heaven?

5. We have ſome examples of it in the Old Teſtament; for the people of God (ſay ſome of our Divines) excommunicated *Amalek*; for proof whereof, they bring the *Targum*, *Cant.* 2. *Contriverunt Amalek per diram imprecationem*, *They bruiſed Amalak by the fearfull curſing of the Lord.* So did they the *Samaritans*, becauſe of the building of their Temple upon the Mount *Garizim.* They brought (as *Druſius*, and after him *Weemſe*, relate it) 300 Prieſts, 300 Trumpets, 300 Books of the Law, and 300 Boyes; They blew with Trumpets, and the Levites ſinging, accurſed the *Cuthæans* in the Name of *Tetragammaton*, or *Jehova*, and with curſes both the ſuperiour, and inferiour houſe of Judgement; and they ſaid, *Curſed is he, who eateth the bread of the Cuthæan.* Theſe Curſes they wrote upon Tables, and ſealed them, and ſent them thorow all *Iſrael*, who multiplied alſo this great *Anathema* upon them; from whence proceeded a great hatred betwixt them, as we reade in the Goſpel.

If in vertue of a ſmall offence one Church may pronounce that dreadfull Sentence of non-Communion, againſt many Churches, wherefore may not many Churches pronounce Sentence of great Excommunication againſt one ſmall Church, for a great ſin? ſince *creſcentibus delictis creſcunt pœnæ.*

Beſides all this, I deny the conſequence; for howbeit God had not ordained Excommunication, *viz.* the greater, which here ye underſtand, yet might there be ſome other remedy found by the light of Nature.

But ye adde, *p.* 18. That your Sentence of non-Communication will be as effectuall as the greater Excommunication.

This cannot be, 1. Becauſe, if the offender have any grace, the greater will terrifie him more. 2. Becauſe in your way the Sentence may ſeem unjuſt, in puniſhing all offences, and Offenders, greater and ſmaller with the like Spirituall penalties.

3. Your

3. Your way cannot ſo well awe Churches, and keep them in their duties; for ſince ye attribute no authoritative power, or authority to all the Churches of Chriſt over any particular Church, but judge them all to be equall amongſt themſelves, and one to all; as if a part were equall to its totall, and *pars eſſet æqualis Toti, & Totum non eſſet majus quilibet ſuâ parte*, as if the part were equall to its whole, and the whole were no greater then its part, *viz.* a whole mans body then his toe; a particular Church may think her ſelf no ways bound to obey any other Church, or Churches: and much leſſe will ten Churches think themſelves bound to obey one; for Obedience is a vertue in Inferiours towards their Superiours: But if all Churches be equall, there can neither be Superiours, nor Inferiours, and conſequently no obedience, or diſobedience.

4. If a particular Church, in your way, deſire to be obeyed by fourty Churches, pretending her ſelf to be offended by their proceedings, they may think her bold, in calling them to an account, and that the ſpirits of Prophets ſhould be ſubject to Prophets, one rather to twenty, or two thouſand, then twenty, or two thouſand to one.

5. In our way, a Church offending may eſtem her offence greater, and fear it more, ſince ſhe may judge her ſelf to offend two Authorities, 1. that of God, and 2. that which he hath given unto the Church: but in yours ſhe cannot think her offence ſo great, ſince ſhe conceives her ſelf to offend one authority, or authoritative Power onely, *viz.* that of God; for ye acknowledge no authoritative power in the Church, or Churches, and ſo your way breedeth a plain contempt of all Church-Authority.

6. In denying an authoritative power, the offender may think you too buſie bodies in intermedling your ſelves with other folks matters, which concerns you not ſo much; whereas, if ye granted an authoritative power unto her, it ſhould be her own proper buſineſſe, in vertue of her authoritative power received from God.

So alſo our way is more efficacious in the Churches offended; 1. in breeding a greater deteſtation of ſin: 2. in making them to ſhun and avoyd more the company of the

offender. 3. In making them to conceive the Sentence to be more just, &c.

Item, if this your way be as efficacious, ye need no other power, in your particular Congregations, over particular persons; a simple admonition, without any authoritative power, may suffice you.

Ye yet say, That your way is *more brotherly* in proceeding without an *Authoritative power*.

Answ. God in the Old Testament ordained an Authoritative power in the Church, and yet they were all Brethren; and he knew well enough what power was convenient for Brethren.

2. So likewise in particular Congregations we are all Brethren, neither yet will ye banish out of them all Authority.

2 Kin 6. 21. 1 Cor 14,15. 2 Cor. 6. 13. and 12.14. Gal 4 19. 1 Thes. 2.11. 1 Tim. 1. 2. Tit. 1. 4. Phil 2,10. 1 Ioh. 2. 1. 28 and 3.7 and 4.4.

3. The Ministers, and the Elders are not onely our Brethren, but also our Fathers; *Ergo*, they must as well use paternall authority over us, as brotherly charity towards us.

4. So also combined Presbyteries, or (as it were) Fathers of simple Presbyteries, because of their greater power to judge.

5. The like of this Government hath never been heard of in the world, neither in State, nor Common-wealth before; and therefore seemeth it to us to be repugnant unto the Law of Nature; for what else is the Law of Nature, but the common consent of all men? How absurd therefore is that Government, so destitute of all authority? have the sheep as great authority, as the Sheepherd? if so, it is as good to be a sheep, as a Sheepherd.

6. If an Authoritative power cannot hold in the Church, or among Churches, because that we are all Brethren, and Sisters, no more can it hold in the State betwixt King, and Subject; the father, and the son; the master, and the servant; for we are all Brethren in Christ: so this Foundation, or Ground-work, will destroy all sort of Politicall, and Domesticall Authority. Our Brethren would do well also to consider, whether their Grounds, or those of our Government, will better consist with the Authority of the civill Magistrate; for, according to this reason, a King in a State should have no power at all over his Brother.

7. In the State there be divers Judicatories, Superiour, and Inferiour, wherein the Superiour hath an authoritative power

over

over the inferiour; *Ergo*, in the Church; ſince there is the ſame reaſon for both, *viz.* reparation of the offence taken at inferiour Judicatories.

But becauſe ye will ſeem to be much addicted to the civill Magiſtrate, as if your Eccleſiaſticall Government were altogether ſubordinate unto his power, and blame us, as not giving him his due, which ye note by a particular Parentheſis, as if ye would have us to take particular notice of it; Therefore, before we end this Section, we ſhall be very willing to do it.

In ſaying that the Presbyteriall Excommunication is no more effectuall then your Sentence of non-Communion, without the Magiſtrates Power, ye adde this Parentheſis [*To which we give as much, and* [*as we think*] *more then the Principles of the Presbyteriall Government will ſuffer them to yeeld.*] By whoſe counſell, or for what end this Parentheſis is inſerted, and ſuch a compariſon made, I know not; If ye have no Politicall ayms, I am aſſured ye comply very much with Policy. If ye grant him ſo much, ye would do well to declare how much, and wherein, and not to feed him with generalities, and Platonicall Ideas, as abſtract here from all matter, as ye profeſſed formerly your Church-Government was abſtracted from all other Governments. It is a Maxime in Philoſophy, and in Rhetorick both, That *Sermones generales non movent*; and praiſed be God that the King and Parliament are wiſe, and will not feed upon ſo abſtract forms. As for us, ſince ye keep your ſelves upon ſuch generalities, it is impoſſible to us to anſwer any thing in particular, unleſſe we gueſſe at your meaning: In generall therefore we ſay, 1. That amongſt men well bred, all compariſons are odious. 2. That either ye give unto the civill Magiſtrate onely his due, or ſomething more: if onely his due, ye lay a very heavie aſperſion upon all Presbyterians, as if they were not good Subjects, in denying him a part of his due: If more, who gave you the power to do ſo? 3. Either ye grant him more in Civill, or in Spirituall matters: In Civill matters ye cannot; for ye can grant him no more, then he hath by the Laws of the Land, whereunto we are all equally ſubject; and therefore muſt grant him as much one, as another: If in Spirituall matters, we grant him his externall

power,

power, as we declared in the beginning. And for intrinsecall Spirituall power, 1. It is not in your power to grant him any at all; neither can ye give him more Spirituall obedience then Scripture permitteth you, or give him a part of the Spirituall power that ye have received of God; for that were, to lay upon another the burden, that God hath laid upon you, and so serve God by a Proctor. 2. It is onely in God, who is King in this Spirituall Kingdom, Master in this House, and a Father in this Family, who can give power therein to any man: we dare not be so bold: If ye pretend to do it; I say with the Comick Poet, *de te largitor puer*, be liberall upon your own purse. 4 If ye will do so, look how Authoritative is your power, who take Authority over Gods Ordinance, and dispose of it, as if it were your own: so do not the Presbyterians. 5. The Civill Magistrate acknowledgeth himself to be a Politicall, and no Ecclesiasticall person, since he is neither Pastor, nor Doctor, nor Ruling Elder in Christs Church; and therefore arrogateth no Spirituall Authority to himself 6. We desire to know of you, Brethren, what ye understand here by the Magistrate, Whether the Supreme, or Subaltern? If the Supreme, whether the King, or Parliament? and principally at this time: If the Subaltern, we ask of you, Whether every Justice of Peace shall, or can judge of all Ecclesiasticall matters? And if he cannot, whether he can be a competent Judge? 7. What if the Civill Magistrate be a Papist? what if some of the Kings Councell be Papists, or Heterodox, as some in the beginning of this Parliament were? will ye grant that they judge in matters of Religion? So the Turk, the Antichrist, and Pagans, shall judge in matters of Religion, amongst their Protestant Subjects: If so, our Protestants in *France*, in *Polonia*, and otherwhere, are in a very fair way; Its pity but such a Maxime should have been published in Queen *Maries* time, and at Saint *Bartholomews* day in *France*, at that Butchery, or Massacre of Protestants. 8. The Apostle, 1 *Cor.* 6. findes fault with the Christians, that did plead before Infidels in civill matters: what then would he not have said, if godly men would have pleaded before them, and submitted matters of Religion unto their judgement? 9. This

power

power that ye grant to the Magistrate, is either Internall, or Externall, in regard of the Church: If Externall we grant it, as well as ye: If Internall; then he must be an Ecclesiasticall Person. And then 10. It should follow, That a Soveraign Prince should as well be Soveraign in the Church, as in the State; and so Internall head of both; which is derogatory to Christs Royaltie, as our Doctors have sundry times cleerly demonstrated it against the Jesuites, and other Papists. 11. Women, that are commanded to be silent in the Church, should rule it, and command men in it, since they may be Soveraign Princes in it, and over it, and so *Leg ipse tomberoit en quenville*: And if it be replyed, wherefore may they not as well rule the Church, as the State, as some Independenters, and some Women, here in *London*, have maintained, in presence of their Preacher, uncontradicted by him, or any of that Profession there. I answer, 1. Because the Church or Kingdom of Heaven, is not a Kingdom of this World. 2. Because God forbideth the one in Scripture, but not the other. 12. Christs Kingdom, *viz.* His Church which is not of this World, should be subject to the Kings and Kingdoms of this World. 13. Yea, the Apostles should have been subject unto worldly Kings in Church Government, and so they should not have been the first Officers in the Church; but the King should have been above them, which is no lesse, then cleerly to contradict. Saint *Paul*, *Ephes.* 4. where he calleth them the first. 14. So worldly Princes could not be judged by any Church-Officers, for if they were supreme Judges, inferiour Officers could not judge them. 15. A King usurping, or invading a Kingdom, should usurpe Soveraigntie in the Church. And 16. if he were a Tyrant, and obtained it *jure belli*, by the Sword, he should make himself Head of the Church by the Sword, which seemeth a very strange Conquest of Ecclesiasticall Authoritie. 17. If a Prince should buy a Principalitie, and the Soveraigntie thereof, he should consequently buy the charge to be supreme Ruler, or to be above the Church, as ye call it; so it should be a good Conquest, by good Simony. 18. So if a wicked Prince, should invade a good Prince, against Gods Will, then he should be Head of Christs Church, or supreme Judge over it, against

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Christs Will, and that by an ordinary way, yea, *jure divino*, by Christs Ordinance; if *jure divino* they be above the Church, as ye say. 19. If a Prince were perpetually mad, his perpetuall madnesse should no more hinder him from being supreme Judge in the Church, then Prince in the State. 20. If a Prince were supreme Judge alone, then should he alone judge, yea, without his Counsell, as some Princes do arrogate unto themselves; and there should be the same Disputes about the Princes supreme Authoritie in the Church, that are about it in the State. 21. God will have no man to be a Judge in his Church, but after examination, 1 *Tim.* 3. muchlesse a supreme Judge in it: But Kings are not examined, whether they have the capacitie to rule, or not; and if the Prince be a little childe, how can he have the capacitie, or abide an examination. 22. If a King have any other, or more intrinsecall Authoritie over the Church, then all Protestant Churches in *France*, *Holland*, and *Scotland*; grant him, or then we have declared, we pray you shew us, what it is, and wherein it consisteth: Whether he hath it in qualitie of a King, of a Christian, or of a Christian King? If he hath it, in qualitie of a King, or as a King, then all Kings have it, yea, *Nero*, and *Julian* the Apostate; *Nam quod alicui competit quâ tali competit omni.* And then I pray you, whether ye will admit such a Prince to judge of the Controverses of your Religion? If in qualitie of a Christian, then all Christians have it, for the same reason, yea every Cobbler as well as any King, or Prince, since they be all Christians. 23. If as a Christian Prince, then all Princes should have it: But so it is not: For what if we had a Christian Prince, who were a Lutheran, an Anabaptist, a Socinian, or a Papist? I cannot beleeve that ye would permit such Christian Princes to judge, muchlesse to be supreme Judges in your Religion: If ye say that ye understand an Orthodox Prince? What if he had one, or two errours, would ye yet permit him to judge of Ecclesiasticall matters? Then who should judge, whether he were Orthodox, or not? Whether ye, or we? What if there were a hundred divers Sects in any Kingdom, Then he could onely judge of that Sect, which he should professe, and of no other: Or if he should judge of all, he should

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condemn them all, but his own. If by the supreme Magistrate, ye understand a Parliament, then to judge every one of your differences, when ever any man challengeth the Church of an unjust judgement, or appealeth from it, we must gather a Parliament: Which if the King and Parliament finde expedient, I have nothing to say against it: yet every man may judge, whether the dispatch of businesse can be so quick and cheap, as in the Presbyterian way? What if Parliament men be of different Religions, shall they of one Religion judge of the other Religion.

I might bring more Arguments, and prosecute them all more fully; but this may suffice for Annotations: Onely this I adde. 1. That it is not equitable that ye five be beleeved upon your simple word, in so great an Aspersion, as ye lay upon so many Churches, yea all the best Reformed Churches, without any proof: If heretofore they gave you the right hand of fellowship, I doubt if after so criminall an accusation, they will continue it to you any longer. And here I cannot sufficiently admire you, in pretending your Church Government to be so compleat, and perfect, and yet stand insomuch need of the Civill Magistrate.

2. I pray the Reader to consider diligently. § 20. *Pag.* 20, 21. How by that Speech it appeareth. 1. That that Church pretended to have offended, did arrogate in disposing of her Minister, a power altogether independent from all other, both of the Civill Magistrate, and of all other Churches; Otherwayes that expression should have been impertinent. *viz. That it was the most to be abhorred Maxime, that any Religion hath ever made profession of; and therefore of all other, the most contradictory, and dishonourable to that of Christianitie, that a single, and particular societie of men, professing the name of Christ, and pretending to be endowed with a power from Christ, to judge them, that are of the same body, and societie within themselves, should further arrogate unto themselves an exemption from giving an account or being censurable by any other, either Christian Magistrate above them, or Neighbour Churches about them.* For if she pretended no such power and exemption, to what purpose such an expression?

2. That in this Ecclesiasticall Judgement, that is intrinsecall to the Church, they acknowledge the Civill Magistrate to be above them, but all the Churches of the Christian World nothing from but them, whereof much may be said. Here ye symbolize with *Erastus* in many things.

3. Ye may collect, that such a most abhorred Maxime was not the Maxime of that Church alone, but of some others also, for it is not credible, that she would have stood out alone in a Maxime so vegeant to the Tenets of all other Churches, and afterwards submitted her self unto their judgement.

4. Ye may see by the event and successe of this businesse, a correction of that Maxime, wherewith they were tinctured before.

5. How God in his most wise Providence has forced those good men, but of meer necessitie, to come neerer unto Presbyterian Government, then formerly.

6. But we know not, whether they of *New-England* will stand fast to them in this decision.

If we know all the Circumstances of that proceeding, we might (it may be) say much more, then upon such a superficiall, and unwilling Relation as ye make, we can say here.

Again, I pray you note, That they acknowledge their Churches to be bound to give an account, and to be censurable by the Christian Magistrate, and Neighbour Churches, in their judgements. From whence I infer *Ergo*, Their power is not full perfect, and complear, within themselves, but receives some correction, and perfection from that of the Civill Magistrate above them; or Neighbour Churches about them; But what is this, but an authoritative power to correct them, and to inflict on them spirituall punishments. *viz.* Censures, in commanding them to satisfie the Partie offended, and to confesse their fault: Neither do the Presbyterians pretend to inflict any corporall punishment, or pecuniary mulcts, since the aym of their Government is spirituall, *viz.* To save the soul, not to kill the body, or empty the purse by catching mens money.

§. 22. *Pag.* 22. Ye give an account of your proceedings since your return to your Countrey: And here again, ye terme

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the Reformation of the Protestant Churches by the name of Calvinian, as if the name in this matter pleased you above all others; yet will we not retaliate it unto you, in calling your Churches Goodwinians, Nyans, Bridgians, Burroughsians, Symplorians, or Good-Ny-Bridg-Burrough-Symplorians, for we take no pleasure in such fictions.

Afterwards ye give your five judgements, about that Reformation, viz. 1. *That our Churches stand in need of a further Reformation.* 2. But stand not yours in need of some further Reformation also? 3. Neither is it in question, whether our Churches stand in need of any further Reformation? But whether they stand in need of that, which ye call *Reformation*? And if it be not rather a *Deformation*, then a *Reformation* of the Church of Christ?

The Reasons of this your judgement, are grounded upon meer Possibilities, and generalities as we shall see God willing hereafter.

The first is, *Because it may be thought, that they coming new out of Popery, and the founders of that Reformation not having Apostolique infallible might not be fully perfect the first day.*

Answ. 1. It may be, but *a posse ad esse non valet consequentia.* 2. It followeth not, it may be: *Ergo*, It is. Neither will ye permit us to argue in this manner; Master *Goodwin*, Master *May*, your opinion may be false: *Ergo*, It is false. 3. Muchlesse may it be thought, or imagined: *Ergo*, It is so. For we think all your Tenets, wherein ye dissent from us, are false, and untrue; Neither will ye grant it for all our thoughts: No more will we grant you what ye pretend for all your thoughts, unlesse ye bring us some better reason; for many men's thoughts be erroneous, as yours in this particular. 4. Your Argument is *a Genere ad Speciem affirmative*, ye argue affirmatively from a generalitie to a particular, *viz.* It might not be fully perfect or imperfect: *Ergo*, In this or that point it was not perfect, or imperfect. 5. Neither is it needfull to a perfect Reformation in Doctrine, or Discipline, that we have an Apostolicall perfection, that is Personall, or tyed unto our Person; but Scripturall, *viz.* Revealed in Scripture, which we have, not of one, but of many Prophets, Evangelists, and Apostles.

6. This expression of yours, viz. *Might not be fully perfect the first day*, is ambiguous, and may be taken either *Negative* in putting the negation (*not*) before the principall Verbe, viz. *might*; or *Infinite*, in putting of it, after the Verbe, *might*, before the infinitie Verbe, &c: In the first way, the sense of it is this,

They that come new from Popery, without Apostolicall infallibility, cannot be perfect the first day, or it was not possible they should be perfect the first day, and so it is evidently false; for it should imply a contradiction that any man, or Church could have a perfect Doctrine, or Discipline without an Apostolicall infallibilitie, or a long time.

In the second way, the sense is this,

They that come new from Popery, without Apostolicall infallibilitie may not be perfect, or it is possible they be not perfect, the first day; and so it is true: But as it is possible they be not perfect; so is it possible by Gods mercy they be perfect: And so the Argument will proceed *a posse ad esse*; whereof Logicians say, *Non valet consequentia*. So your Argument is naught: Of these two Propositions the first is Negative, and the last Infinite: They differ as,

Non possibile est esse
Possibile est non esse.

The one hath the Mood, or Modification Negative, the other the Subject, or *Dictum* Negative; the one is true, and the other false, as ye may see in these Examples.

It was not possible to *Adam* before his fall to fall: False.

It was possible to *Adam* before his fall not to fall: True, So.

It is not possible that *Peter* sleep: False.

It is possible that *Peter* sleep not: True.

Neither doth time contribute so much, neither hath it any influence upon true Religion, which is a gift of God; Faith is not acquired by our labour, but infused into our understanding by Gods Mercy. And yet we have had more time, and a greater number of able men then ye, to perfect our Reformation. And as it was possible, that the Reformation of

our

our Church was not perfect the first day. So may it be possible that yours be not perfect, neither the first, nor the last day.

But ye grant us, § 5. *Pag.* 4. That the first Reformers in Protestant Churches had a most happy hand in the Reformation of Doctrine, and that in the beginning, and without any Apostolicall infallibilitie; wherefore I pray then, might they not also have it as well in Discipline, or Government? I remit the Reader to that Section and my Annotation thereupon.

2. Your second Reason is grounded not onely upon possibilities, but also upon hope, for *it may be hopefully conceived* (say ye) *that God in his infinite mercy and purpose reserved, and provided some better thing for this Nation, when it should come to be reformed, that the other Churches might not be made* perfect without it, *as the Apostle speaks.*

Answ. 1. This is but a *possibile est esse*, it may be, *quod nihil ponit in esse*, that maketh nothing to be: The question is not what may be; but what is in effect. 2. And as it may be, so may it not be. 3. It is not so much as a may be of any thing, that is to be, but a may be, or a possible hope of a thing, that may be. O how far is this Reason from proving the thing to be. 4. And as for that Text of the Apostle, *Heb.* 11. 48. Ye abuse mightily the place of Scripture, or are abused; for it is not to be understood of you, or of your, or our Reformation; but of the coming of Christ, and the vocation of the Gentiles; for howsoever the Fathers in the old Testament received the Promises; yet received they not the accomplishment, or performance of them, *viz.* Christ manifested in the flesh, who is that better thing, reserved unto us, whereof the Apostle speaketh there, otherwise we should have perished.

§ 23, 24 25, 26, 27. Containeth an Enumeration of our Brethrens grievances, whereof they have mentioned many heretofore. 1. The *mistaking, and misapprehension* of their Opinions, *wherein they might seem to differ.*

We have answered already. 1. It is not a mistake, nor misapprehension to take and apprehend an opinion as it is propounded by the Partie, as we have done. 2. We answer, That if we mistake, or misapprehend any opinion, it is not that of all Independents. 3. It is a great mistake in you to imagine,

that

that ye be all of one opinion; For ye five, who are the Authors of this Book cannot agree among your selves, how much lesse with others. 4. And ye are assured, that ye cannot but mistake one another. 5. Here also must be noted, what Parenthesis [*wherein we might seem to differ*.] That your differences from us were not reall, but apparent: If so, wherefore then will ye not really agree, and joyn your selves in Union and Communion with us? And truely so it is, either they are not reall, or they are really ridiculous.

Pag. 23. Your second grievance is, that ye are grievously calumniated with reproaches of Schisme: Schisme is a Pertinacious Separation from the true Church after sufficient conviction: And as Heresie, as Heresie, is repugnant to Faith, so is Schisme to Charitie; the one quitteth the unitie of the Faith, the other the union in Charitie: And as Heresie is evermore accompanied with pertinacy after sufficient conviction: So is Schisme also.

If therefore the Synod, or any other Assembly, or any of your Brethren should convict you sufficiently, and afterwards ye should separate your selves, or desire a *separation* from us, I think that no man could deny you to be Schismaticks; neither believe I, in such a case, that ye would, or could honestly deny it your selves; But so long as the Synod, or some others does it not, I dare say nothing: As for my self, I believe truly, that ye be very Learned, Pious, and honest Men; and howsoever ye may fail by infirmitie, yet believe I not, that ye erre out of malice; and consequently, that ye are no Schismaticks hitherto. And I hope, and am confident, that God will not permit, that so good, and godly men fall away from his Church. And this I say by morall probabilities, because of the good opinion I have conceived of you, by good mens relations, and some observation of your carriages, in the small conversation I have had with some of you. If therefore any men out of too much zeal, or others out of malice, have uttered any such aspersion, it is in your power, by entertaining of a Fraternall union with us to give them the ly; as I hope in Gods mercy ye will do.

§. 24. *Pag.* 24. 25. But ye prove, That ye are not, or cannot be Schismaticks, by three Reasons: The first is, If ye be

Schismaticks,

Schiſmaticks, or culpable of Schiſme, *Either it muſt relate*, ſay you, *to a differing from the former Eccleſiaſticall Government of this Church eſtabliſhed, and then who is not involved in it, as well as we? Or to that Conſtitution, and Government, that is yet to come; and untill that be agreed on, eſtabliſhed, and declared, and actually exiſt, there can be no guilt, or imputation of Schiſme from it*: But none of theſe are true, as ye have confirmed it: *Ergo.*

Anſw. Howſoever I hold you not yet for Schiſmaticks; yet can I not think, that ye prove it well: For that diſ-junctive propoſition may be denyed, as not containing a full enumeration of all the Cauſes, or Reaſons of Schiſme; for a Church may be Schiſmaticall, not onely for her Separation from this, or that Church, but much more for her Separation from all Churches, as your Accuſers may ſay of you, *viz.* That ye have quitted the Communion of all other Churches, as well Proteſtants, as Papiſts; and that in caſe ye could not, or would not joyn in union with Churches ruled by Epiſcopall Government, ye might have joyned your ſelves with other Reformed Churches, with which the Church of *England* entertained Union, and Communion; ſo that the greater your Separation was, the greater was your Schiſme. Yet can it not be ſaid, that it was a Schiſme *formally*, but *materially*, for it had not the *eſſentiall forme*, or that which we conceive, as the *eſſentiall forme* of a Schiſme, *viz. Conviction, and Pertinacy*, without the which *Schiſme* no more can be made up, then *Hereſie*: For it is *Forma quæ dat eſſe rei*, the Forme that giveth being to a thing. Onely it had the *matter*, or *materiall cauſe* of a Schiſme, *viz.* The Separation from all Churches, which cannot make up a Schiſme *formally*, no more then a mans body alone, which is his matteriall cauſe, can *formally* make up a Man.

2. Men may yet be called Schiſmaticks, *Materialiter & Diſpoſitivè, matterially*, and *diſpoſitively*, or *as having the diſpoſition to Schiſme*, when they cannot actually reſiſt an actuall Government, but are reſolved without any ſufficient cauſe to reſiſt, or controle that Government, that they judge, will be eſtabliſhed by them, who according to Gods ordinary Providence have power to do it. And ſo your Partie may yet

say, that ye be culpable, and guiltie of Schisme *materially*, and by way of *disposition*, if they see you aymat any Toleration, which is the next way to Separation: So they may Answer unto the confirmations of both the parts of your dis-junctive Proposition in denying both your Assumptions; for many there be, who separated not themselves from all Protestant Churches, and that are not minded to oppose the forme of Government, that is to be established, much lesse to be suiters for Toleration.

Your second Reason to free your selves from the calumny of Schisme, is this in substance. § 24. *Pag.* 24.

If ye had been guided by the spirit of Schisme, ye had made up a Partie, when ye had the occasion.

But so did ye not, when ye had the occasion: *Ergo.*

Ye prove the connexion of your first Proposition: Because such are practises of those, that are led by the spirit of Schisme.

Ye prove the Assumption. 1. Because, that howsoever, ye *had great provocations, viz.* 1. *Misunderstandings of your opinions.* 2. *Incitements to this State, not to allow you the peaceable practises of your consciences, which the Reformed Churches abroad allowed you.* 3. *Calumnies in Print.* 4. *Highned with this prejudice, that ye were ashamed of your opinions, or able to say little for them.* 5. *Books printed against your opinions,* yet ye did it not. 2. Because, that having the occasion of *manifold advantages to make, and increase a Partie*, ye *have not in the least sort attempted it.*

Ye prove that ye had manifold advantages. 1. Because *ye found the spirits of the people of this Kingdom, that professe or pretend to the power of godlinesse, ready to take any impressions, and to be cast in any mould, that hath but the appearance of a stricter way.* 2. *Because that the mists gathered about you, began to scatter.* 3. *Because ye published not your opinions by Preaching, although ye had the Pulpits free; nor in Print, although the Presses were more free, then the Pulpits.*

Answ. Your Partie will deny the Assumption; for if ye, and the rest of your Partie made it not up, how is it made up in this Kingdom?

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As for the proof of your Provocations: We have anſwered already to the firſt: The third and fourth, we allow it not, if any man hath done ſo. To the ſecond we ſhall anſwer hereafter. And as for the fifth, good Sheepherds could not without an abominable prevarication, but write againſt yours, and all other mens *Innovations*, when they ſaw ſo many Sects multiplied, and Woolfs creeping in ſo faſt into Chriſts Sheep-fold, to devour the flock. 2. If ye blame our faithfull Miniſters for maintaining the Truth already received, what ſhall we ſay of your folks, who have firſt publiſhed Books againſt the Truth. 3. What ſhall we ſay of thoſe of your Colleagues, who heretofore preached your Tenets with great offence here in publike? And who ſtill run buſily up and down, to make Proſelytes.

To the ſecond proof your Aſſumption.

1. We have already anſwered, that it is made, but how we know not.

2. What were thoſe people that profeſſe, and pretend to any power of godlineſſe, ſo ready to take any impreſſion, and to make a Partie, ye tell not? We wiſh to know, whether they be Browniſts, Anabaptiſts, or of what other Sect?

3. Your Covenant obligeth you to declare it unto the Parliament however, ye reveal it not unto us.

4. Certainly true Profeſſors of godlineſſe are not ſo ſuſceptible of any impreſſions, much leſſe to become factious.

5. And therefore ye adde well (*or pretend*) for ſuch men *pretend* onely to *godlineſſe*, but have renounced (*in effect*) the *power* thereof.

Here we ſee, howſoever ye pretend not to be States-men, yet ye know as much of it as the Presbyterians.

Your ſecond occaſion was the *diſſipations of miſts, &c.* If ſo, and onely ſo; then what needed this *Apologeticall Narration?*

§ 25. *Pag.* 25. To the third occaſion, whether ye had the Pulpits ſo free, or feared to have them leſſe free afterwards, I diſpute not, ye know that well enough: Onely this I know, That ſome of your Brethren having given themſelves libertie to ſpeak ſomewhat freely in favour of your opinions, were

afterwards discountenanced, and became more prudent, and circumspect in venting of themselves. If ye printed not your *opinions*, it may be, ye deal more prudently in teaching them in private, then in publishing them in Print. And here ye shew how your Charitie is grown cold; for in the beginning when so many *mists were gathered about you*, for fear of Schisme out of meer Charitie, ye abstained from writing, and now, when they are *scattered* ye write.

Your third Grievance is the reproach of that *proud, and insolent title of Independency.*

Answ. Ye decline that proud Title, but will no wayes quit the thing signified by the Title, in that, ye maintain the *Independency* of every one of your Churches from all *Ecclesiasticall Authoritie*, or *Authoritative Power* of any Ecclesiasticall Assembly; yea, some of your Profession say, That it belongs not to the Magistrate to punish any man for his Religion, be it never so odious, and wicked, as we have heard from their own mouths. So that there is *another new Independency.*

If it be replied here, That I did prove before, that ye acknowledge some Ecclesiasticall Authoritie, whereunto your particular Churches are subject.

I answer, It is but by necessary consequence, that they must hold it, and not *interminis*, or *expresly* that they beleeve it; for they deny *interminis*, what they must grant *by consequence:* It is drawn out of the evasions, that they bring against our Reasons, whereby, whilest they seek to escape, they are catcht.

Pag. 4. Your fourth Grievance, whereof ye complain, and bewail your selves, is *Brownisme together with all their Opinions*, wherewith ye are traduced.

Answ. But ye disclaim not *Brownisme, and their Opinions*, absolutely, but with a restriction and *secundum quid*, *viz. As they have stated, and maintained them.* 2. By another limitation, *viz.* That ye *differ much from them*, not *in re, sed in modo rei:* It may be, ye hold, and maintain the same *opinions*, but not the *same way.* And yet ye sympathize very much with them, in puining untoward names upon us, but not upon them.

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There alſo ye declare what ye *confeſſe, and beleeve, viz. The trueth to lye in a middle way betwixt Browniſme, and the Authoritative Presbyteriall Government.*

Anſw. But this is nothing, but your errour: Veritie conſiſteth not in the middle of this, or that which ye imagine, but in a conformitie of our conceptions with their object, and due meaſure; which in this matter, is onely Gods Word revealed in the holy Scriptures; and according to this rule I take Presbyterian Government, rather to be the middle betwixt *Popiſh Tyranny*, and *Independent Anarchy*.

§ 25. *Pag.* 25. Your fifth Grievance is *Some incitements to this State, not to allow us* (ſay ye) *the peaceable practiſes of our Conſciences, which the Reformed Churches abroad allowed us.*

Anſw. If any man incited the State not to allow you a peaceable practiſe of your new Religion, they did according to their conſcience, as your *New-England* men do with thoſe of our Religion; and as ſome ſay, that ſome of you five would do with us.

Their Reaſons might have been theſe.

1. Becauſe it cannot but open a door to all ſorts of erroneous Opinions.

2. It is dangerous for the State, it may breed factions and diviſions betwixt all perſons of whatſoever relation, betwixt the Magiſtrate, and the Subject, the Husband, and the Wife, the Father, and the Son, Brethren, Siſters, the Maſter, and the Servant; when the one is of one Religion, or Eccleſiaſticall Government, and the other of another, as ye have experimented: The Son may refuſe to receive any communion with the Father, and the Brother with the Brother, and ſo diſſolve all naturall, civill, and domeſticall bands of Societie.

3. No State in Chriſtendome, where there is one onely Religion eſtabliſhed, will admit the publike exerciſe of any other, or endure a Schiſme in that, which is already received: Wherefore then ſhould it be done here?

4. If it be granted to our Brethren, I cannot ſee how it can well be denyed to other Sects.

If it be ſaid, That other Sects differ more from us, then

they do; it is all one, *Magis & minus non mutant Speciem*, in matter of Toleration; for then all muſt be tolerated, howſoever ſome more, ſome leſſe: And ſome of our Brethren grant all the Argument: And if we diſtinguiſh ſo, ye muſt declare, and expound cleerly, what Sects, and what Opinions are to be tolerated, and what not, which will be a queſtion inextricable, which no mortall man, appearingly, is able diſtinctly to determine.

And ſome may ſay, The leſſe the difference be, the leſſe need is there for a Toleration to be granted to ſuch a Sect: For the leſſe it be, the greater is the Schiſme.

5. God in the Old Teſtament granted no Toleration of divers Religions, or Diſciplines; and the New Teſtament requireth no leſſe union amongſt Chriſtians, then the old amongſt the Jews.

6. Either our Brethren do aſſent to our Doctrine, and are reſolved likewiſe to aſſent to the Diſcipline, which God willing ſhall be eſtabliſhed by common conſent, or do not: If they grant the firſt, what need they any other Toleration, then the reſt? If the ſecond, it would be firſt diſcuſſed, wherein they are reſolved to diſſent; and afterwards conſidered, whether it be of ſo great importance, that in conſideration thereof, they dare not, in good Conſcience, entertain communion with us.

7. They are not preſſed to be Actors in any thing againſt their Conſciences: *Ergo*, They need not to be ſuiters for a Toleration; or if they be, it may juſtly be refuſed.

8. It is againſt the nature of the Communion of Saints, to live in Sects apart, without communicating at the Lords Table, which very hardly will be avoided, if Toleration be granted.

9. Becauſe the Scripture exhorts us evermore unto unitie, which cannot be eaſily procured by a Toleration of Sects, which cannot but daily beget new Schiſmes and Diviſions.

10. Becauſe there was greater difference amongſt the Members of the Church of *Corinth* in the tim of Saint *Paul*, and yet they communicated together; yea, the Apoſtle exhorted them

them unto mutuall communion, and forbearance of Sects, and Divisions.

11. Because the Opinion of our Brethren symbolizeth too much with that of the Donatists, who separated themselves from other Churches, under pretext, that they were not so holy as their own: Neither is it unlike to the Convents and Monasteries amongst the Papists; for as they all professe one Doctrine with the Romish Church, and yet every Order hath its own Discipline; that of S. *Francis* one, that of S. *Dominick* another; and in every Order one Generall, and in every Monastery one *Abbot*, *Prior* or President; So all your Churches beleeve one Doctrine together with us, and every one of your Churches hath one Minister, as their Convents a particular *Abbot* or *Prior*. Ye onely differ in this, That ye have no Generall, or any thing answerable thereunto to keep you in unitie and conformitie.

12. It is the Civill Magistrates part to take away Heresies, Superstitions, and Corruptions in manners after the examples of the Kings of *Juda*: Wherefore then is not his dutie likewise to take away all Schismes, which are the high-way to Heresie, and consequently to deny Toleration, which is a way to both.

13. We have but one God, one Christ, and one Lord, one Spirit, we are one Body, we have one Faith, and one Baptism, whereby we enter into the Church: Wherefore shall we not have one Communion, whereby to be spiritually fed, and one Discipline to be ruled by?

14. If Churches have Disciplines, or Governments different in their *Species*, then the Churches must be different in their *Species* also; for all Collective bodies, or Consociations that are governed, are differenced by their different Governments, as we see in Civill Government, in the Constitution, and Distinction of States, Kingdoms, and Republikes: Wherefore as many divers Governments, as there be in Churches, as many different *Species* of Churches must we admit of, I speak here of the Church considered according to her visible forme, but the consequent is false, since there is but one Church. *Ergo.*

15. Neither

15. Neither Christ nor his Apostles, ever granted any Toleration to divers Sects and Governments in the Church; wherefore then will ye be Suiters for that, which they never granted?

16. Yea, your *New-England* men (*whose wayes and practises in Government* (ye say) *are improved to a better Edition, and greater refinement*, whom ye compare with our Father *Abraham*, *Pag.* 5. tolerated not their Brethren, who did hazard their lives in that voyage, but made them go again, as our Father *Abraham*, to seek out some new Habitations in strange Countreyes, yea, in strange *Wildernesses*, for themselves, and their seed after them; yea, they would not so much (as some very godly and learned Divine relateth in his learned Book against Toleration) as receive some men, otherwise approved by themselves, both for their life and Doctrine, to live in any corner of *New-England*, howsoever here they were in danger to be persecuted for Non-conformitie; And that meerly, because they differed a little from them in point of Discipline. How then can our Brethren of that profession be Suiters for a Toleration in Old *England*, where they are no more persecuted, when as those of their profession refused it to those of *New-England* in time of great persecution? Is it not to be feared, That if they had the upper hand over us here, as there, they should send us all to some Isle of Dogs, as they have done others?

17. Besides all this, the Scripture forbiddeth all such Toleration, as that of *Jezabel*; There must be no such speeches amongst us, *as I am of Paul, I of Apollos, I of Cephas*; nor that some are *Calvinians*, as ye terme us, some *Independenters*, some *Brownists*, some *Anabaptists*, *&c.* We must all be *Christs*; we must all think, and speak the same things, *Vers.* 10. Otherwise men are carnall: Neither hath the Church of God a custome to be contentious: Neither permitteth the Apostle Schismes: We must not quit our mutuall meetings, as others do, and as must be done in a publike Toleration. They that trouble the Church must be cut off.

Reve. 2 20
1 Cor 1. 12.
1 Cor. 3. 3.
1 Cor. 11. 16, 18, 19, 20.
Heb 10. 25.
Gal. 5. 12.

18. Such a Toleration cannot but expose our Churches unto the calumnies of Papists, who evermore object unto Protestants

Protestants the innumerable number of their Sects, whereas they pretend to be nothing but one Church.

19. Of such a Toleration follows all we formerly deduced out of *Independency*.

20. If it be granted, it cannot but be thought, that it hath been granted, or rather extorted by force of Reason, and that all the Assembly were not able to answer our Brethrens, whereas indeed their Opinion, and Demands are against all Reason, as sundry of themselves could not deny, and had nothing to say, save onely that it was Gods Ordinance, which yet they never could shew out of Gods Word: On the contrary, if it be refused, it will help to confirm the Churches, and the people in the Truth.

21. Neither can it but overthrow all sort of Ecclesiasticall Government; for a man being censured in one Church, may fly to another; and being again suspended in that other, from thence to another, and so scorn all the Churches of God, and their Censures; And so this order by necessary consequence will breed all sort of disorder.

I omit here many other Reasons, taken

1. From the *Efficient cause* of Toleration, as they who can permit, or Tolerate Shismes: Whether mortall men have received any power of God, either *jure divino*, or *naturally* to dispence with Gods Ordinances, and to permit that which he forbiddeth.

2. From the *object* of it, *viz.* If it be good, or ill, for such as the *object* is, such must the Toleration, or permission *be*.

3. From the *Forme*, *viz.* If it be consonant unto Scripture, or not. For if it be not, it must be ill, since Scripture must be the rule of all acts of Christian duties.

4. From the *End*, for if the *End* be ill, it is ill; yea, howsoever it be good, yet is it not good to permit ill for a good *end*, as the Apostle teacheth us; for howsoever God may do it, yet cannot we do it; For he who did draw light out of darkness, can draw good out of sin, yea, more good out of sin, then is the ill that it containeth in it self; So cannot we.

5. From the *Obligation that lieth upon us, to do all the good we can*; and consequently, not onely to forbear sin our selves,

but also to hinder others from sin, since it striketh at Gods honour, which we are bound to maintain against all men.

6. From the *Obligation, that lieth upon us*, not to be partakers in other mens *sins, in approving*, or not *hindering them* in, so far forth as lieth in us; For the power of hindering sin, is not given us for nothing, but for its End, which is its Act, *viz.* To hinder it actually.

7. From the *Obstacles*; For God hath dealt so mercifully with the state here, that there is no Force greater then it self, to compell it, to permit, or tolerate many Sects, Shismes, or Heresies; So that the fewer the Obstacles be found, the greater will the sin of a Toleration be found: But we fear to be to long upon this point.

Your sixth Grievance, *Our silence was interpreted, that we were either ashamed of our Opinions, or able to say little for them.*

Answ. If any man hath uttered any such expressions out of malice, or contempt of your Persons, they are to be blamed: If out of zeal to the Trueth, and of the good Opinion they have of you, I beleeve ye will not blame them; for all good men esteem you to be very godly men, and no men of learning know you, but they know you to be very learned men, as some of your Books testifie abundantly: But if little can be said to the purpose, for that cause which ye maintain, what marvell is it, That ye can say little for it? Neither can honest men doubt, but an ill man can and will say more for it, then all ye five can say, so soon as ye have considered it more profoundly: And the better men ye be, the lesse ye will have to say. Ye are not so able to maintain an ill cause, as an ill man.

Your seventh Grievance, *Books have been written* (say ye again) *to prepossesse against what are presupposed our Tenets.*

Answ. Not what are your five Tenets, but of those who have written upon that Subject, If yours be different from theirs, so soon as ye shall clearly declare them, they may receive an answer; And therefore it was not to *prepossesse* them, *&c.* But to keep them in *possession* of the *truth* already received.

Afterwards ye give Reasons of your silence. 1. *Because* (say ye) *it is the second blow, that makes the quarrell, &c.*

Answ. 1. We are assured that ye have given the first, second, and third blow, as it may easily appear by your Books, and Sermons here at *London*, as we have already answered. For the Books of the Divines that wrote against your Opinions, were onely Answers unto Arguments of those of your Partie. So then ye have made the quarrell. 2. This Reason, as it hindered you in the beginning, so should it at this present.

Your second Reason is, *Your conscientious apprehension of the danger of rending the godly Protestant Party.*

Answ. Wherefore then did it not hinder you from Printing of this *Apologeticall Narration*? as we said before.

Your third Reason is, *The conjurements of many Honourable, Wise, and godly Personages of both the Houses of Parliament.*

Answ. If their Conjurements have so long been so effectuall with you, how have they been now of late so inefficacious, that they could not hinder the Printing of this Book? How augment ye now this *unhappy difference?*

4. Reason. The *Declarations of the Parliament about the Union of Protestants against Popery, their respect to tender Consciences, as might prevent oppressions which had formerly been.*

5. Your Covenant. 6. And your duely respect to a peaceable Reformation. To these three, I answer as unto the third.

7. *The hopefull expectation of an happy latitude, and agreement.*

Answ. The agreement may be happy, if ye will, and so ye may obtain what ye might hopefully expect. 1. For I hope ye shall be freed from all oppressions, like to those ye formerly suffered under. 2. That ye may possesse your Consciences in peace. 3. That ye shall not be compelled to any externall Confession, contrary to your present Tenets. 4. Much lesse to be Actors in any thing against your Conscience. And thus farre your *hopefull expectation* might have been well grounded. But if ye *expected a Toleration* for all Sects, or that we should

have received your Opinions, ye hoped more, then ye had ground for.

Now, whereas in the two last lines, ye *submit this Declaration of your judgement, to the due, and orderly agitation of this Assembly*; whereof (say ye) *both Houses were pleased to make us Members.*

The Reader will do well to consider how cautiously ye speak here. 1. *To submit this Declaration of your judgement, not to the judgement of the Assembly*, as if the Spirit of Prophets should be subject unto Prophets; But onely to the *Agitation of the Assembly*, and so ye seem no wayes minded to submit your selves unto the *Assemblies judgement*, as all the rest of the Members thereof, and of this Church too. 2. Neither submit ye it simply to the *Agitation*, but to the *due and orderly Agitation of this Assembly*, as if before ye had observed some undue, or unorderly *Agitation* of businesse in it, or feared it hereafter.

Truely this undue restriction might very well have been omitted; for it is holden for a certain and undoubted Maxime amongst all Protestants, That the Church has no absolute power in her Judgements; That she cannot oblige us to do any ill; And that we are not bound to obey her unjust Ordinances, and Commands; But that it is better to obey God, then men.

This Submission is very frivall, and worthy to be presented to some idle fellows: Ye will permit the Assembly from Morning till Evening to agitate, and dispute your Opinions, as if they had no other thing to do, neither here, or at home: A great *submission*, indeed of your *judgements*, which ye cannot refuse to the ordinariest Mechanick in the World; for since it is *publici juris* published, they will subject your judgement unto theirs, by way of *Agitation*, or disputing of it amongst themselves, as much as all the Divines of *England*, yea, whether ye will or not.

Again, Since both Houses were pleased to make you *Members* of that *Assembly*, was not that a sufficient Justification, and Vindication of your Persons from all *calumnies spread against you*, and already *scattered without speaking a word*?

your ſelves? § 24. *Pag.*24. Truely it is to be ſuppoſed, that the two Houſes would never recommend men thither, either ignorant, or vicious, but the learnedeſt, and godlieſt of the Kingdom; ſo this your Apology is unſeaſonable: Onely this needs an Apology, That being Members of the Aſſembly, ye will not ſubmit your ſelves unto the Aſſembly of Divines, but take odde wayes, proper to you five alone, to publiſh particular Apologies, and deſire a particular Toleration, which no other Members of the Aſſembly do. But as for this, *tranſeat cum cæteris erroribus*. It ſufficeth that ye ſee extraordinary teſtimonies of the Parliaments, and Aſſemblies moſt tender affection towards you; how they have tolerated much in you, the like whereof hath not yet been tolerated in any Member, either of Parliament, or of the Aſſembly; and all to the end, to chaſe away all pannick fears from your mindes, and pretended *diſadvantages*, which ye *did forcſee*, § 26.

§ 26. *Pag.*28. Howſoever ye commend much the Parliament, and declare, That *ye grant more to the Civill Magiſtrate, then the principles of Presbyteriall Government will ſuffer them to yeeld*; Yet even here ye rap him over the Knuckles, as if in making you Members of the Aſſembly, he ſhould have been partiall, in placing you there with ſo many *diſadvantages*; yea (as ye ſay) *And therein alſo upon all ſorts of diſadvantages, which we could not but foreſee, both in number, abilities of learning, Authoritie, the ſtream of publike intereſt, Truſting God both with our ſelves, and his own Truth.*

Anſw. I maintain that the Parliament has done you no wrong, for ye were not forced to ſit there; If there be ſo great diſadvantages, ye might have choſen, whether you would have ſit there at all, or not? All rationall men think it a great favour, which ye eſteem ſo great a *diſadvantage*.

And as for the Number. 1. Think ye that the Parliament ought to have put in ſuch a Number of you, that agree not in your opinions amongſt your ſelves, as might have over-ſwayed all the Divines of the Kingdom, to the end that ye might afterward have compelled us all to quit the Kingdom, as your Friends of *New-England* have done to others? 2. Were ye to be compared in *number* with the reſt of the Divines in this

Kingdom, who are hundreds for one of you? Justice consisteth not in an *Arithmeticall*, but in a *Geometricall proportion*, which here hes been observed towards you; and that with more equitie then Justice. 3. Neither did the Parliament hinder you, to call as many Divines of your Profession, as pleased you to consult with apart. 4. Neither need ye so great a *number* in the Assemblie; for ye seem not (for any thing we can see) resolved to submit your selves, or to acquiesse with any pluralitie of voices, either of Parliament, or Assemblie; wherefore then desire ye so great a *number*?

As for Abilities in Learning. 1. Ye might also have had with you, if it had pleased you, as many learned men as ye could finde. 2. Neither beleeve I, that any others of your Profession could prudently take such a businesse in hand without you: Who ever knows you, knows well ye want no abilities to dispute your opinion in any Assemblie in *Europe*: Men of learning, and of wisedome therefore think, that you speak this rather out of modestie, then other wise.

What ye understand by *Authoritie*, I know not; it cannot be Ecclesiasticall, since ye acknowledge none in the Church: Then it must be politicall, and namelie, that of the King, and Parliament, since that no other at this present, have power over you; and then I could wish, ye had spoken more considerately.

Publike interest, Either this must be taken of *publike interest* in *Religion*; and then it is, or should be our sole aym; and it is no *disadvantage* for you, That both the Parliament, and the Assemblie, be led by this *Interest*: Or *in State*, and then ye wrong both the Parliament, and the Assemblie, as if they measured Religion by Worldlie *Ends*, and *Interests*, wherein ye are not to be beleeved. Neither will we retaliate unto you, that you may have some further *Interests* yet, that we know not of.

And consequentlie ye need not to fear for your Persons, as if ye were in danger, or had subject to fear persecution, as in former time.

§ 27. *Pag.* 28. Ye excuse your selves from false Doctrine, whereof no man accuseth you.

§ 28. Ye tell us, that the Difference betwixt you, and us, is not so great; the lesse it is, the lesse should ye be suiters for a Tolerarion; and if ye obtained it, the greater should be your Schisme.

§ 28. *Pag.* 30. Here also ye excuse your selves, that ye have not made a Scholastique Relation of your Judgement, whereunto we have already answered; and in so doing your opinions remaining lesse known, hardly can they be distinctlie refuted.

§ 28. *Pag.* 39, 30. Afterwards ye require two things of the *Parliament*, *That it will look upon you under no other Notion, or Character, then as those, who do as little differ from the Reformed Churches,* and your Brethren; yea, far lesse, then they do from what themselves were three yeers past, or then the generalitie of this Kingdom from it self of late. 2. Ye require *an allowance of a latitude to some lesser differences with peaceablenesse.*

Answ. And we pray you, do, as they have done, to the end, the Parliament may look upon you, as they do upon them. 1. They never condemned all the Protestant Churches, as ye do. 2. They never desired a Toleration, to make a Separation, as ye do. 3. Either they approved not the ill of the times past, but patientlie endured it according to their light, hoping and praying to God for better, without Schisme. 4. Or approved it; but when it pleased God in his mercy to illuminate them, they disapproved what before they had approved of, and changed from worse to better; which if ye do, O what a joy shall it be unto them, and to us all, and what a contentment may it bring unto your selves?

And finally, As for the *latitude* and *tolerance* ye sue for, it is unjust, and most pernicious, both to Christs Church, and the Kingdom, as we have hear already cleerly demonstrated.

FINIS.